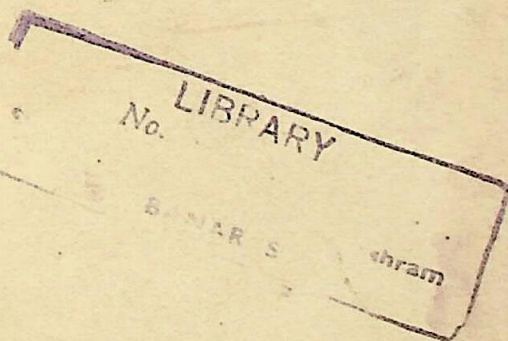




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THE UNIVERSE VIEWED FROM THE WORLD OF SPIRIT

II

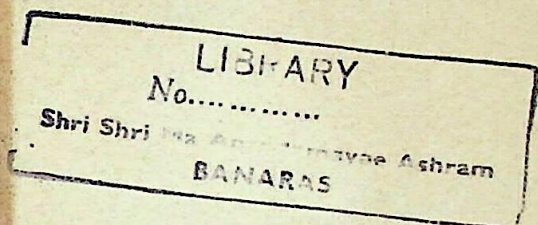


ANANAI-KYO

The Universe
Viewed From
The World Of Spirit
Vol. II

This is the second volume of the book entitled "The Universe Has Spirit" published in 1954; and supplementary volumes will be published in succession under the same title as this.

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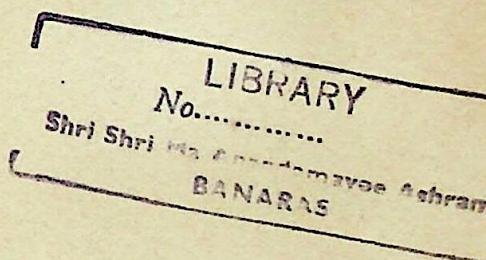




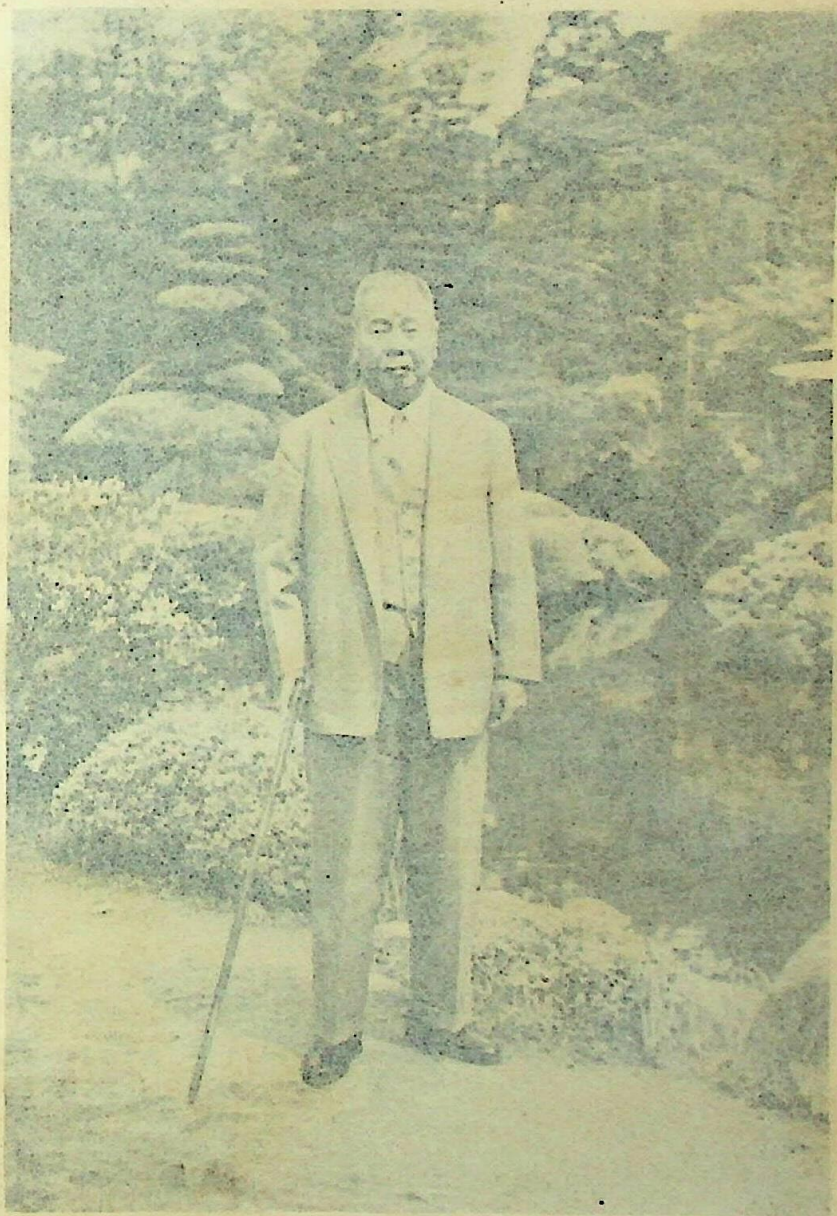
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THE UNIVERSE VIEWED FROM THE WORLD OF SPIRIT

II







Rev. Yonosuke Nakano, Founder Ananai-Kyo



Rev. Yonosuke Nakano, Founder Ananai-Kyo

THE UNIVERSE
VIEWED FROM
THE WORLD OF SPIRIT

II

Told by
Rev. YONOSUKE NAKANO
Founder of Ananai-Kyo

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JAPAN

**Printed by Heiwa Printing Co., Ltd.,
July, 1956**

A Word Of Complier

This volume contains Rev. Founder's teachings he dictated to some persons extending over twenty times from October 23rd, 1953 to December 25th in the year of 1955.

I regret to say that Rev. Founder used to feel sad finding the dictation scarcely expressing only a part of what he had intended to say every time after he dictated them the teachings.

In my reading the book, I have found it Rev. Founder's intention, in my conjectures, to instruct all men to have a true heart of gratefulness to God for the goodness of Heaven, and to lead them to realize that this world is namely the World of God by expounding such doctrines as the trinity of Heaven-Earth-All things, or the spirit and body of the tetra-souce of heaven-earth-fire-water, or the profound and exquisite principle of relativity between human spirit and body, and the truth that man is an epitome of the universe, the child of God and His temple.

As Rev. Founder, however, says always it is impossible to express the matter of the world of spirit either in words or writings, and there is no other way to find the ultimate truths of teachings than the way of telepathy, I think it a matter of regret that the expressions by way of letters are limited in some extent. I have to tell the Rev. Founder is annoying day and

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night to find how to explain the doctrines plainly to all men.

Now that such is the fact, it is the only way to rely intently on your sagacity to infer the whole from a word. We feel that the latent present state of affairs of the world are getting worse and more critical day after day both in spiritual and material ways.

Where will the world go?

What is the real intention of God?

One who is really worrying about the world!

One who is hungering for the water of soul!

Is it not the time for him now to come and see Rev. Nakano, the personality of theosophical intellection, who looks all through the past, present and future?

With this I wish to make it my word as compiler.

Shin Negami
President of Ananai-Kyo

In Regard To The Translation

To The Reader,

As the title tells, the matters of fact which Rev. Founder has even seen in the world of spirit are related in this book. There are a number of very difficult expressions, words and phrases to comprehend for me, the translator. It goes without saying that it is the hardest of hard works to translate those words and phrases into the English language. I recognize there will be found many a point ununderstandable for you, which have been caused owing to the limited time for translation and lack of my linguistic knowledge. In this respect it is my great regret to say that I might have spoiled the spiritual words of Rev. Founder.

It is needed to compose certain particular English words and phrases in order to translate those that are expressing the matters of the world of spirit. For this reason many of my created words and phrases are used. As those are not the so-called Japanese English, but composed on the derivation of words etymologically, I hope you will try to know the meanings of them referring to the etymology of Latin or Greek equivalents.

As any religion has its own technical terms, Ananai-Kyo also has its terminology. In case that those are translated into the English language, I think you may not understand the meanings of some of them by the linguistic common sense. I hope you will kindly read them care-

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fully to comprehend the meanings of them by tracing the context.

As Rev. Founder says, there are many matters of the world of spirit which are hardly possible to be expressed even in the mother language. I shall leave the matter of difficulty to express them in a foreign language to speak for itself. Foot-notes are given to those among my created words and phrases which I think it necessary to put some explanation for your reference. No need to say that the responsibility for the wording of translation lies with me, the translator.

Translator.

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General Remarks

Man gave names to all things after they were created, and man was created as the child of God, His temple and an epitome of the universe. Things were created together with sounds, so that sounds were the beginning of the universe. All creatures were brought into existence by the action of sound and Transcendental Divine Soul¹. Man has a mental ability to recognize what those things are, listening the sounds of words with the mind-instrument² which is called ear. In the case a man looks at a thing, the mind-instrument recognizes what it is and the eye itself is but an organ through which the object enters in the state of light waves. The eye is a corporeal being through which the mind-function realizes some thing is acting. Therefore, it is capable to recognize even the spiritual side of an object after it comes in through the eye. The nose also is a mind-instrument which has a function to distinguish the object from other things by their smells. The mouth also is a mind-instrument which finds the thing itself of stuff by the taste. It is the mind-function that finds essential body of the taste, and not the mouth itself.

A man is leading his daily life by the tetra-source of "heaven-earth-fire-water"³, which is to be said as the dominator of the humankind. God provided man with

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1. Transcendental Divine Soul: Transcend<L transcendere God was pre-existing as Divine Soul in the infinite space of time before the genesis of the universe.
 2. Mind-instrument: Such a part of one's body as an ear which works as a corporeal terminal organ of one's mind-function.
 3. The tetra-source of heaven-earth-fire-water: Gk tetra<tettares [four] 'source' takes a singular form because of its compound nature of four elements.

tetra-source in the self so that he is able to acknowledge the spiritual parental-Being and realize the divine power which performs the spiritual growth-promotion¹ and the physical growth-promotion of all the created. The hand has a spiritual function which creates many things. I express this function by such words as 'power of yielding things'. The function of hand is of such great worth. In the case of foot, the relation between the ground and it, can never be neglected. The heart feels the geographical features, the configuration and the nature of a land through the relation as mentioned because the foot is a corporeal mind-instrument. The whole body feels cold and hot and all other things. That is to say, the body is a corporeal organ of the mind-function. Man is able to feel the spiritual sides of all things in the universe by such a metaphysical organ as mind-function.

It goes without saying that man is the child of God, and his body is composed of the spirit-molecules² of Transcendental Divine Soul, that is, the Great Spirit of the universe in other words, and on the other hand, it is the incarnated being of his own spirit which I call 'minor spirit' as against the former. There rises an action of spirit where free from any theory or reason when a man's minor spirit is united with the major spirit of God. In short, a man's body is formed as an epitome of the Great Spirit of the universe in every respect. From this point of view, it is a definite fact that man is a miniature copy of the universe. It is called the function of memory that something imprinted in the heart is re-produced after a certain space of time. In such subtle

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1. The spiritual (or physical) growth-promotion: A compound noun which denotes that man's spirit (or body) is to be brought up by the Power of God.
 2. Spirit-molecule means a ultra micro-being of spirit.

state of action spirit is acting. A man's body is perfectly composed in all respects as it is created by God after Him. Man, therefore, should recognize that he is a god-like being, and is authorized to take the thing itself of the universe spiritually in him.

God sometimes tries to make a man talk what He wishes to speak of, and in such a case He takes the possession of the body and instructs him. Man is an incarnation of Transcendental Divine Soul. So that it may fairly be said that man himself is a god. In consequence, man will be provided with such power as to find the spiritual parental Being of him and to realize what the all things of the universe are after his being disciplined in some extent. As a physical method, there is a divine instrument called *Kanagi* with which a person in communion with God can hear His intentions by placing it methodically. For this, I say that this world itself is Divine World, and man ought to realize his being a god. I state my opinion based on this relation between God and man which I have recognized in the world of spirit.

The state of circumstances of the world of spirit differs from that of this world. As I am trying to tell the circumstances of the world of spirit where there are nameless things and neither goodness nor evilness only by looking the activities of God, I have to state taking the things in the present age as the objects of my explanation.

What considered in the human world on the basis of some theories is rooted in one's own spirit. It, therefore does not agree to what is found in the world of spirit. Man does not try to find the spiritual parental-Being, and so has no spiritual foundation. Accordingly, his learning is limited in an individual person's knowledge. I call such knowledge by the term *materialized intellect*. So the

humankind is proceeding on into a world of human studies trying to solve the questions by the materialized intellect.

For this reason, there are found only strifes and conflicts in this world because of the want of spiritual works. What God wishes will be done in this world only when the truth of the universe, that is, the divine power of God is bestowed to human creatures so that they may walk on the road to happiness. A purified world will be brought into existence when men proceed in the path of righteousness without falling in heretical ways and superstitions. It is the only way of establishing a world of righteousness not depending on theories or reasons, to consider all things by contrasting them with truth, that is, the divine principle. It is needed to transmit the intentions of God to the humankind, because his intellect is uncertain. I call such a work of teaching the way of spirit by the term 'religion'. It is my intention to expound Divine Will in two ways, one of which is about the human who wishes to enter the world of spirit with materialized thoughts, and the other is about a method to show the world of spirit in this world by transmitting Divine Soul into a man's flesh and blood.

I

Divine Soulology And Human Soulology

I express the heaven and earth by the term of the Great Spirit of the universe. I call it the science of divine soul, or divine soulology *to study* the world of spirit by human knowledge, and call it the science of human soul, or human soulology *to study* the world of spirit by human knowledge. It is required to study the science of all souls, or pan-soulology after having learned the former two. Those three subjects of learning have to be studied for raising faith and knowledge as a preparatory lesson of mind so as to perceive the world of spirit. One will enter the path of faith after having learned the three subjects. It is quite hard to study divine soulology. It is a preparatory study to find the Spirit of the universe by watching the phenomena of it. To perceive the activities of the Great Spirit of the universe, namely the only One True God in the World of God is said to communicate with Divine World.

The activities of Divine World are either positive or negative and are not visible because of their force being negative. It is hardly possible for man to see such invisible force. To be in communion with God without any evil thought and idea in the mind-state of nothingness being in touch with the thing itself of the universe, that is, nothingness, is the only way to communicate with God. It is called *Chinkon* (a divine art of tranquillizing soul) to study the process of communicating with God with one's flesh and blood. It is the fundamental self-discipline to communicate with the Great Spirit of the universe by way of practising *Chinkon*. The only way to come in touch with the Great Spirit of God is *Chinkon*,

the fundamental process of self-discipline, by which one is enabled to enter the world of nothingness so that he may receive the power of God in the mind. One is unable to communicate with the World of God unless he completes the self-discipline to learn the process to enter Divine World by accomplishing the divine method of *Chinkon*. This method and the self-discipline must be performed prudently because of the way to communicate with the Great Spirit of the universe, that is, the only One True God.

It is needed to know how the souls of the dead are existing in order to clarify the way of human life. A certain soul of the dead is sometimes trans-placed into a man so that it may talk what the soul wants to say such and such or so and so, but such a spirit's possession is of no use at all, because the soul of the dead does not exceed human knowledge, but is the same quality of knowledge he had in his life. In consequence, the manes can not tell the actual circumstances of the World of Spirit. A study on the matter of human soul differs from the study on the manes. A study on the matter of human soul is to research where human soul comes from and what the essentiality of human soul is. Such as what human life is, what man's duty is, how venerable the universe is, where human soul comes from and what the practical use of human spirit is, are based on the facts viewed from the world of spirit. It is necessary to know what it means to call a man the lord of creation and what the essentiality and the nature of it is. I call it human soulology to study the essentiality of human soul, and it entirely differs from mediumism¹. Human soulology is

1. Mediumism: A method of making a person possessed by a certain spirit so as to induce him to speak something about the world of spirit.

not a religion of human intelligence like mediumism, but a sort of science of religion.

I will talk about all souls, or pan-souls, or animism in other word. All souls given to birds, animals, plants and trees and all others are called pan-soul in a word. Pan-soul is provided in a wide extent to all creatures, but as it is not powerful, some creatures are only able to grow being helped by the power of man's merciful mind to them.

Those like birds and animals, which have the viscera¹ can voice something to be expressed, but they are enabled to voice only a few different sounds much less than the different sounds of human voice. They can not express their sentiments by gesture of hand or foot. A man is enabled to express his sentiments as he wishes, but an animal's way of expression is entirely different from that of a man, and so it lacks an ability of sufficient control over itself. Therefore, all creatures can grow only when the lord of creation controls them by giving the force of growth-promotion in concert with the heaven and earth. Man should try to growth-promote them providing their souls with the power of love. All creatures are contributing their merits and graces to the lord of creation, which are substantial gifts. Man must give them spiritual merits and graces in turn because of the lord of creation.

Man and all creatures are created due to the principles of duality, and the activities of the universe are performed by the combination of man and all creatures. As all creatures are provided with souls in less degree, they can not understand human words, and so man is enabled to know the spirits of all creatures by the power

1. L Viscera : Internal organs.

of soul. All creatures, however, can feel by the power of nature. For instance, if there is a storm in the year all creatures feel it better than human creatures do, and so plants and trees make ready for blooming flowers and bearing fruits. But man, the lord of creation, is unable to perceive it, so that it is necessary for him to learn the activities of pan-soul.

One must culture religious knowledge studying the three subjects of divine-soulology, human-soulology and pan-soulology, and then he must study the essentiality of human soul so that he may enter the world of spirit and communicate with Divine Soul. He also should know how to come in touch with pan-soul. Soulology is the preparatory course from which one is able to proceed on the way of spirit-elevation. One needs to study other subjects of learning such as politics, economics, law and so forth of the human world after he is provided with Great Spirit of God. Those subjects are practical studies which are most required in this world. As it is hard to explain the circumstances of the world of spirit, it will be the only way to perceive the matter of the world of spirit by way of believing Great Spirit of God by studying like this way. But I do not lay a stress on the physical world, but weigh on the world of spirit though I talk about the matters in this world as the object of my speech. Such a study as this is important indeed for man in order to fulfil his duty in this world.

As I talked before, in this world pan-soul knows *way*, *the principle* all the more. For instance, a crow cries to notify us of a matter three days ahead. It can tell a matter to come after three days perceiving it in the world of spirit. In the case of man, who can read the future? For a man, even a matter to come next moment is unknown, no need to say of three days ahead. It is

the reason why a man's mind is clouded with evil thoughts, ideas or selfish desires, and he is in the spiritual darkness, far from the world of spirit, where he is unable to see even an inch ahead.

Science and knowledge have made a remarkable progress, but man's spirit has degraded and has built a spiritual world of darkness. If a man's spirit were clear, he would see a matter to come after three days in his mind though he is not told by a crow. Considering this, it can be said that man has not fulfilled his duty. If a man's spirit is raised, a happy, peaceful and assured world will be brought about for him. Contrary to this, people are fearing, struggling with difficulties of living, and are raising strifes among themselves owing to the degradation of spirit. It is the reason why I preach the principles of God who wishes to raise human spirit. It is the happiest life for a man to have known the principles of God and have performed his duty as human and return to his old home. This happiness will last forever because of the immortality of the soul. If a man does not know the world of spirit, he will struggle with difficulties because of selfish desires under his eyes. In case all men take off selfish motives, the world, each nation and every home will become peaceful, and the true peace of three in one will be established on earth. It is the reason why I request every body to become in accordance with Divine Will. If a man does not know soulology, he has nothing in reserve in mind, and is creating a dark clouded spirit in him.

When a story of the World of God is told in this world, it is but a story which is coherent to human acknowledgment, and such a story is apt to change into a philosophical narration. A story of the World of God is liable to turn into a story of the world of human

intelligence in case it is told according to the human categories.

It is taught in the World of God to feel an immaterial being, to listen a voiceless voice and to count a numberless number. A voiceless voice is naturally heard in a man's body as the voice of Heaven in some reason or other, and there are many same cases in the sphere of the manes. If one is communicated with the World of God, he hears the voice of God. Not only in the World of God but also in the sphere of the manes, the human soul of a dead person makes another person in this world hear something in the ear. Such a human soul of a dead person sometimes talks at the throat, or at the pit of the stomach. The manes and Divine Spirit are very often mistaken, and so they must be examined well. Sometimes an animal soul takes possession of a man and talks in the ear, at the throat or the pit of the stomach, and such a case takes place very often. Divine Soul's voice is only to be heard in the ear, and such voices as heard at the throat or the pit of the stomach are mostly those of evil spirits. In the World of God voice is clearly heard in the ear and it remains for any length of time.

In the sphere of the manes voice is sometimes heard in the ear, and it talks variously at the pit of the stomach. It does not talk about the affairs of the universe, but some trifle private affairs so that the stories may be logically consistent. An evil spirit makes it a purpose to take possession of a man so that it may talk through his body. An evil spirit here means the soul of a dead person or a dead animal which takes possession of another person.

The evil spirit, or the ghost of a dead animal wisely takes possession of a man. Such a person as taken pos-

session of by a fox's or a badger's soul, talks always incoherent, silly stories of gods. I can tell it by his way of speaking.

It is caused by the functions of the sphere of evil spirits that the soul of a dead person is seen in the miserable condition. What is seen to him, is viewed as it is in this world. In such a case, he often makes a mistake when he looks the object according to his mental condition. He finds nothing of God at all, no need to say of the circumstances of the universe. It is the reason why he can not find the matter of God that an evil spirit steals in his body and makes him a man of mental derangement by animalizing his consciousness when he comes to have an intensive faith being in the sphere of evil spirits. In such a case, he loses his own consciousness and it is replaced with an animal consciousness and so it is very dangerous for him to be in such a condition.

In the world of spirit one is able to see a town, or a village, or a shrine hundreds of miles away while he sits in the house. This mystery is what I have told as to see a thing immaterially. In the World of God, one is able to see anything in the whole world while he sits in the house. The circumstances of the World of God can never be judged by human knowledge. It is the Power of God to realize such a mysterious function.

I talked about the counting of numbers without calculation. How can it be done? It is quite natural to have such a question in this world. But in the world of spirit it is possible to count a group of things even hundreds of miles away without calculation. It is all worked out being provided with the Power of God to count the number of things far away from the counter. It is hard to know how the Power works. In case one comes to have the power of faith which is not created

by his own mental functions, he will know the circumstances of the World of God at once. A man is liable to think as if he had to have faith by his own knowledge. A man of intelligence thinks it unreasonable to have faith unconditionally. I do not mean any one to have faith blindly. I mean to say that a man will find the World of God only when he believes it unconditionally at the time when he communicates with it. Once he finds it, he will believe it, and then it will no more be a blind faith. If any one regards it as a blind faith to believe in the spiritual function of the power of the sun, moon and earth, it is he who is in a heretical way and has a wrong judgment. I call it true faith to believe straightly in the matter of fact of the World of God. This is the most important point to find what the World of God is. If one has such a spiritual power and universality as to believe in divine principles unconditionally excluding his own knowledge, he is able to count without calculation, hear voiceless voice and see immaterial being. This is the actual state of the World of God.

As I said before, one is able to know how to enter the World of God after he learns the matters of the world of Divine Soul, the world of human souls and the sphere of other souls. Contrary to this, there are many explanators who have studied the matter of God through books and are speaking as if they have known all about God. Such a way of studying the matter of God is a sort of learning and may be effective for the advancement of knowledge in regard to the matter of faith. But it is most important to comprehend that such a way of learning has no relation at all to the World of God. It is but a stage of self-discipline in preparation for entering the World of God.

I will state the world of human souls. Human soul

is a being which is given by God. A man's will which is against Mind of God by the action of his human soul, is called an evil spirit. It is also called a malicious spirit, or a devilish spirit.

A malicious spirit is active in the scope of thoughts of the human world. When this spirit works minutely, it is called an evil-spirit. Devilish spirits are found among miscellus¹-souls. A devilish spirit is an animal's soul. It takes possession of a man's flesh and blood, and troubles him. Sometimes it comes to appear in a human figure. A devilish spirit comes in sight in the figure of a person who died a long time ago after it finds the soul and the figure of the dead in his life, and makes the figure talk various things. Like this way devilish spirits plan to form their own sphere. Such a spirit as a fox's or a domestic animal's tries to do various things taking possession of its object in the human world. When a person is possessed by such a spirit, he speaks ill of others, spreads a wild rumour, or behaves like an animal, or sometimes acts as if he were in the state of divine inspiration. There are lots of different spirits among miscellus-souls. It is hard to explain miscellus-soulology, or science of miscellus-souls, in detail. It is required to study the foundation of this science in order to master soulology. It is the principles of the sun, moon and earth. The present day religion does not expound this fundamental subject, and explains the minor details only so as to expound the essentiality and the activity of God consistently to human knowledge. In consequence, the religion of today has become like a sectarian religion.

As the sun, moon and earth are the origin of what is called religion, it is necessary to return to the spirit

1. L Miscellus+souls: Means all other spirits except human souls.

of origin. For this purpose one must purify his spirit by way of *Chinkon* so that he may communicate with the World of God. If one comes to be in touch with the World of God, he will easily understand human soulology.

It is not so hard to study miscellus-soulology for one after he has mastered human soulology, because he is able to perceive anything in case he is well conversant in the Spirit of True One God of the universe who created this world. Accordingly, it is the most prominent way for man to reach at the Spirit of the universe by way of studying divine soulology and miscellus-soulology.

Divine-soulology, human-soulology and miscellus-soulology are represented as science of the universe, or descriptive cosmology. If it is expressed scientifically, it is called science of physical substance. It is required to study physics, chemistry, natural history, astronomy, geology and so forth to learn descriptive cosmology. Another subject is science of mental substance. It is required to study politics, economics, law, literature, arts and so forth.

Divine-soulology, human-soulology and miscellus-soulology are included in science of spirit-intellectus.¹ Such as science of physical substance, science of mental substance and science of spirit-intellectus are indispensable studies for the elevation of knowledge, and the preparatory stages to reach at the Great Spirit of the universe in the course from knowledge to spirit. There are many people who are conversant in those subjects of learning at present, but it is impossible for them to communicate with the world of spirit or the World of God only by the achievements of their studies. The self-

-
1. Spirit-intellectus: Spirit's function to comprehend.
 L Intellectus (to understand)

discipline of *Chinkon* is the fundamental element for spiritual communication in this case.

Communication with Divine Soul of True One God is the most sacred process, so that it is not a matter to admit of any imprudent consideration. It is a matter of the most prominent venerableness. One, therefore, should train himself in the self-discipline of *Chinkon* most prudently, because it is not so easy to master the divine process. One should be careful and prudent at *Chinkon* because there is existing God in Divine World, who is powerfully acting beyond our imaginary power of human knowledge or learning. I call His activity by the name of Great Spirit, which is, of course, invisible to us, I hope you train yourself at *Chinkon* so that you may perceive how Great Spirit is acting in the universe.

(Teachings told on October 23rd, 1953)

II

God Makes One And All Alive

There are many who are culturing themselves by studying science of physical substance, science of mental substance and science of spirit-intellectus, and so I will speak of *Chinkon* through which one is able to receive the Great Spirit of the universe. After receiving *It*, he is qualified to perceive the World of God and the world of spirit. When he is communicated with Divine Mind, his achievements in the studies of physical substance, mental substance and spirit-intellectus are applied as

teachings by God in this world. God uses such learned people to express His intentions on earth. Shortly speaking, it may be said that God leads out any thing like this way. Men are able to contribute to the humankind by using what they have obtained in studies being enforced by Divine Power. The origin of the highest knowledge is the Spirit of God. In consequence, it differs from human knowledge. For this reason, it goes without saying that human learning and also human knowledge are necessary. But it is impossible for man to proceed on with human knowledge alone in this world, because man is unable to see into the matters in the space of time of past, present and future with the mental power of his knowledge. It is true that he can not see an inch beyond his nose. It can be expressed by the word *darkness* that man proceeds on without knowing how the world is changing and what sort of change is coming. Man is able to go on with no mistake in case he discerns the circumstances all through the past, present and future. Though human knowledge is important, it is wrong to depend on it mainly. As God is the origin of this world, human knowledge becomes applicable in case it is used on the basis of the Spirit of God. It, therefore, is advisable to do anything with the Great Spirit of God subjectively and human knowledge subordinately. In case it is explained according to the principles of duality, work or action which is visible to eyes, is that or this of positiveness of duality, because we recognize it in the mind. Contrary to this, spiritual, or metaphysical work or action which is unseen to eyes, is called negative power. This power of negativeness only means its object to be destroyed. In consequence, negative power must be subjective and positive power must be subordinate. A well balanced power of work or action is to be generated

by the perfect combination of negativeness and positiveness of duality. In this sense, though human learning makes a progress with human knowledge alone, it is nothing more than materialized science how it advances interminably.

The power of the moon is negative, spiritual and unseen to eyes. Force of life is originated in the combination of negativeness and positiveness of duality, and it enables one and all to be alive. The present day scholars should take the principles of duality into consideration, because most of them are declining on one side. As I said before, the principles of duality are working in such a case, for instance, that one's mental function works outside when he learn lessons through eyes, and works inside when he does through ears. God will use such a person's achievements with which he has raised his spirit so as to be in accordance with Divine Mind. In such a case as this, there will be born a way of living for one and all. It is called for that men must know the Spirit of God being taught in this venerable teaching, not declining on one side. It can be said that all human creatures today are in the course of self-discipline. In consequence, it is man's duty to meet Heaven's Will to perfection by receiving the Power of God in mind after completing self-discipline. In order to attain this aim, it is needed for a man to make primary preparations by studying the matter of God in books. An advanced knowledge of the names of gods¹ and their activities is useful for preaching the circumstances of the World of God. One's knowledge is to advance spontaneously in

1. The names of Gods: An activity of God is denoted by the name of a god. As there are many different activities, there are many names of gods. A divine activity is called by the name of a god so as to express man's respect.

case he studies with a great mind to come to communicate with the Spirit of the universe.

It is required for one to have such a mental attitude as this when he studies soulology and any other subjects of science. If he studies only for the elevation of his own knowledge being unmindful of the matter of spirit or the World of God, his learning will never advance in the right sense.

It depends on one's mental attitude whether he comes to have a mind to seek for the Great Spirit of God, the Creator, and comes to be in touch with His Great Spirit in his studies, or goes on being indifferent of it. It is very important for one to have such frame of mind in the centre of studies in any subject. Whether his mind advances towards the selfish desires or in the path of God, his learning will end in an individual person's knowledge, or greatly advance in God's blessed intelligence.

For instance, in the case of science of medicine, human researches, that is, studies as science excluding the spiritual side of it, have made a remarkable progress, and there is a great difference as far apart as heaven and earth between the present medical science and that of an age ago. It is well found in the medical healing art. But I think it lacks one side which is very important. I believe that it is absolutely necessary for a physician to study a human body from the angle of the genesis of the humankind so that he may know that the great negative power is acting after he has studied science of physical substance and found the Spirit of God which is acting behind it. Then, all what he has studied about a human body, being communicated with God's Spirit, will be furnished with life, and a new field of medical healing art will be found and cultivated. Viewing from the World of God, it can be said that some more intensified

power will come out for the physician which is far from the human imaginary capacity.

The same thing can be said in the case of policy, for instance. It is of necessity to consider the elemental factors, that is to say, the activities of the universe, the genesis of man, the essentiality of human nature, the living of man, and what in the world politics or economics is. The present administration carried on with individual ideas is not wrong, but the politician can not conduct a right policy unless he knows the origin of the universe and the true significance of human life. He works with many errors and does many things of no use.

There are a number of scholars of various subjects of learning, but most of them do not know what the Great Spirit of One True God is. In consequence, what they have achieved in their studies are not rightly available to the humankind in true sense. An individual person's learning which is not communicated with God, has no life in it. It is furnished with life only when he comes to find the Spirit of the universe, and then his individual knowledge is raised to perfection so that it may be united with Divine wisdom in order to act according to the principles of the universe. Like this way when all subjects of learning are connected with the teachings of the universe, the world will become peaceful and the human world will be brought into the time of perfection. We do really wish for the perfection of the humankind. For this reason, we are calling for the Spirit of the universe and the establishment of true faith.

All the created are living by the Spirit of God, and there is no exception. It is the reason why I have said that this world is the World of God. We, born in the World of God, are enabled to lead our lives in peace and happiness if we receive the Great Spirit of God.

Those who have not known Divine Spirit are struggling with troubles for complaints, unsatisfaction, bitter feelings and jealousy on others, evil-speaking, strifes with others and so forth. Such results are all caused by selfish spirit. They are spiritually miserable people, indeed.

It is represented as faith to realize the intentions of God in some substantial ways. In case faith is formalized in the type of ceremony, it is called a ceremonial religious service. In another expression, a ceremonial religious service is the faith which expressed in the visible way.

A certain number of priests attend at the service in ritual robes at a Shintoism shrine, and present a lot of offerings on the altar and perform a solemn ceremony. Such is a ceremonial, or formalized religious service. In the human world it is a rejoicing function to perform a formalized religious service because they are able to have religious feelings physically. Such a ceremonial religious service is effective to purify the spirits of worshippers, and they are given divine graces no matter they feel or not. Their purified hearts are being connected with God while they are attending the service.

Contrary to this, if a religious service is performed with selfish desires, or for love of money, or for one's own sake, such a one is not communicated with God at all, but it means to reveal his sinister designs to Him. If one attends the service with whole hearted devotion, his mind will touch God though he has not yet comprehend His spirit. As his flesh and blood is united with God at the same time, he is enabled to acquaint others with the Spirit of God because of his being oneness of flesh and divine soul. It is represented as the state of spiritual oneness with flesh that a person who has known the world of spirit, performs a divine service in the formalized ceremony.

In presenting an offering to God, it is the first important matter for the presentor to make an offering from the bottom of heart with the sense of gratefulness to Him. We make an offering of the five cereals to pray for the happiness of our life, expressing it in the form. Accordingly the offering to God is a venerable deed which is to be done at one's best so that he may be furnished with happiness. It is neither a deed of superstition nor a blind faith. God takes us under His guard in answering to our prayers which is expressed both in spiritual and physical ways.

To unite the Mind of Great God of the universe with our spirits in one is the thing itself of faith. A divine ceremony must be centralized in God. It is called a divine ceremony to unite man with God. In offering the five cereals, we pray for an abundant harvest in the form of uniting food with God. Such a relation between God and man has been existing since the beginning of the creation until today. Considering this, it is clear that the sun, moon and stars are the foundation of one and all.

Any one who worships God says a prayer with his eyes closed and claps the hands. If he keeps his eyes open, he will see many things which disturb his mind. The left hand signifies fire and the right one means the nature of water, that is, they signify the natures of postiviness (fire) and negativeness (water) of duality. The sound of hand-clapping is expressing no selfish desire and impurity.

This sound of hand-clapping is the sound which manages the world. The sound of hand-clapping is once made, it can never be retracted, or separated in right and left. As it signifies the oath to God, it should not be repeated again. Worshipping God means to make an oath to Him. In consequence, one should make an oath

with righteous mind. Any oath with selfishness in it is not effective. One's prayer to God with selfish desires is just the same as speaking his own mind. He reveals his illfavoured mind to God after all.

There is a mirror in front of a shrine. The mirror is significant of God. If one smiles in front of it, he will see himself smiling in the mirror. When he is angry, he will see himself angry. One's figure is imaged in the mirror as he is, not only his body but also the figure of his spirit. God has the thing itself of duality, so that both one's body and his spirit are reflected in Him. It is the reason why one finds his mind when he stands in the presence of God.

In case one sits in front of a man-in-God who is communicated with the Great Spirit of God, the former's mind and all what he has done are reflected in the latter's mind. Such a mysterious power of mind is manifested by a mirror which is hung in front of God. The mirror tells that God has no falsehood and knows everything.

It is not wrong to say that there resides a god in a shrine. In a village there is a guardian god called *Ubusuna-no-Kami*. This guardian god is a derived soul of *Kunitokotachi-no-Ohkami* (A god who represents spiritual power to protect one and all on earth). In olden times, as it was too much awful for the inhabitants of a village to enshrine the state guardian god, they piled up some large stones as the symbol of the god's spirit, and worshipped before the stones with a firm belief, as the derived soul of the state guardian god, standing for two hours.

After the times passed, the people's minds fell in confusion, and they came to enshrine *Ubusuna-no-Kami* in the village as a derived soul of *Kunitokotachi-no-Ohkami*. As the whole land of a village is the embodiment of the

guardian god, I can tell who is enshrined as *Ubusuna-no-Kami* when I enter the village.

The villagers had a fear to bring disgrace on the guardian god because of that the whole land of the village was the embodiment of the god, so that they built a shrine dedicated to *Ubusuna-no-Kami* at the most convenient common for the villagers to go. It was called the shrine of *Ubusuna*. For this reason, it was really venerable for them because of its being the soul of the village, or *Kunitokotachi-no-Ohkami* after all.

A shrine is a sacred place where one is enabled to communicate with God. In other words *Ubusuna-no-Kami* is the holy being through whom one is able to communicate with God. In this sense, one should not have the heart of sin at the shrine. It is a sacred place where he should ask for divine protection with the clean heart. The religious service with offerings of the products of the three worlds of seas and rivers, fields and mountains, is representing our sense of thankfulness for God's gifts. Consequently, such a religious service, or popularly called a festival, is of great importance.

I talked a little about ceremonial, or formalized religious service previously. There is non-ceremonial, or non-formalized religious service. What is called non-ceremonial religious service has no form of ceremony at all, of course, no reading of prayers and no presenting of offerings. It is entirely performed in spirit alone. One True God, that is, the Great Spirit of the universe, is in the incorporeal existence. Great God in the incorporeal existence is called Great Spirit in other words. Non-ceremonial religious service is performed for such Divine Being as is in the incorporeal existence. The true sense of the word religious service, or festival as popularly called, signifies the state of Mind of God and man's mind

which are being in communion with each other. The word festival implies the sense of joys which we experience while being with God.

People may feel strange when they look non-formalized religious service, because there are no hand-clappings and offerings in such a religious festival. When one sits in the sacred place and receives Great Mind of God, he is given some suggestions by God to know the circumstances and affairs of the world, and is enabled to perceive sensitively all the affairs of the world of spirit and the World of God. In this case he comes to have a keen sensitivity, the degree of which can not be expressed by word of mouth. With such a keen sensitivity one's mind is communicated with goodness if he has a good heart. In the case of an individual's feeling, his mind is communicated with personal affairs. One should perceive the matters of the World of God cautiously and prudently, because they have a very keen sensitivity. One should not quarrel with others about the matters of the World of God, or should not intend to speak of them in a mysterious way. If he had an arbitrary frame of mind, his notion will pass into evilness. The border of righteousness and evilness is but a skin-deep. One, therefore, should train himself first to know the way of *summum bonum*, and perceive the matter of the World of God with a sense of gratefulness. There are found many things in this world, which seem to be different from what they are when they are viewed from the World of God. It is blasphemous to tell what I have seen in the World of God, so that I state my impressions of the things which will be beneficial in this world, leaving the researches of the matters of this world to the scholar.

There is a divine method, or craft, in the World of God, by which one is able to perceive His great activities

at a glance all through the space of time of past, present and future. The subtle function of it is hardly possible to be expressed by word of mouth in the human world. It can never be recognized by human knowledge or ability. In order to perform the divine method, one should be conscious of that he is god, so that he may receive in the mind the Great Spirit of the World of God. Then he will expound to all men what Divine Will is so that they may receive His Will in their minds. In such a way all men will be brought to perfection, and the universe also will be perfected. In this case, God's Spirit is united with human spirit. This spiritual unity is called non-ceremonial religious service. Non-ceremonial religious service equals to a grand festival of every Shinto shrine, so that the former is very important just as the latter is. Such an activity as spiritual unity is called an invisible negative action in the world of spirit. I have many things to talk about, but I have no appropriate words available to explain them, and so I have tried to state the outline of non-ceremonial religious service, that is, religious service done in spirit.

As I stated before, ceremonial religious service, or formalized service, is a grand festival which is performed solemnly with offerings. In case the priest performs a grand ceremony in both physical and meta-physical ways, that is, visible and invisible, or formalized and non-formalized, he is said to be in the state of man's oneness with God. In case one performs a grand ceremony being in communion with God, it is called man's oneness with God. When such a person who is in one with God, performs a grand ceremony, it will be the rejoice for all men. All men's desires are entreated to God at such a grand religious ceremony, and they are able to supplicate directly to God being protected by Him. It is desirable

all the humankind may proceed on this way. At present a great majority of people are only thinking by their own judgement that the World of God is perfect, without taking the most important principle, that is, the profundity of profoundness, or the most mysterious profundity, into their considerations. Accordingly, man's spirit is separated in two sides, material and immaterial. For this reason his spirit is running superstitiously in the state of a confused mind.

In case men lead their lives in spiritual way, they are to be surely protected by God, and are to be able to act up to Divine Will. When one performs formalized and non-formalized religious service with Divine Mind in him at the same time, he is said to have been raised in spirit. I have explained the outline of two forms of religious service. I believe it important now for intelligent persons to intend to raise their spirits laying stress on this respect.

(Teachings told on October 24th, 1953)

III

Mystery Of Spirit's Phenomena

The principles of duality are applied to the case of gods. A god who has the positiveness of duality is the spirit of the god once came out in this world and died. In case such a spirit is enshrined, it is called a tutelar god or deity of the place. A tutelar god is a deity who once had his or her body in this world. A tutelar god

is a deity whose charity the parishioner praises, and makes it a mirror for man. Such a god as this is related to the positiveness of duality. The Great Spirit of the universe, that is, Soul of God is related to the negativeness of duality. It has a great significance for man to deify God and gods together according to the principles of duality.

Our ancestors' souls are also to be deified, and our spirits will be raised as the formers' souls become higher. The more the world of spirit progresses, the higher this world will advance. In this case the elevation of spirit means to respect the person once came out on earth for his charity and grace. In the case of a family, it signifies to respect their ancestors who are protecting the family. A tutelar god is a guardian deity of a man's life and daily living in this world. For the prosperity of a nation, one must pray to a tutelar god who is related to the nation. It, therefore, is not right to pray to a tutelar god for the world peace. It is also not right to pray to the ancestor for the matter of a nation. We must know first whom we pray to according to what we entreat. If we prayed to our ancestors for the world peace, it would trouble the ancestors' souls, because they have no ability to answer such serious prayers. We should not attempt the impossible. It is the best way to ask for any thing in the possible extent of a soul's ability.

What is the reason to celebrate a religious ceremony for the repose of the souls of one's forefathers? A man's soul is derived from Soul of God. Therefore, to celebrate the souls of his ancestors means to deify God. One's sense of reverence to God must rise in such a spiritual act as to deify gods, celebrate the ancestors' souls and value one's own soul. What is more, man is born on earth to be the child of God and His temple being helped

by the graces of the sun, moon, stars and earth. In consequence, man should respect his forefathers.

It is called a spirit's possession that a soul of the dead is trans-placed in some person. In such a case, the medium-practitioner asks the matters of every sort and kind. But it is of no use to invoke a spirit of the dead in this world and speak with it about all sorts of matters. It will cause the spirit a lot of troubles to make use of it in such a way as this, and so should not do it or have it done. In order to respect the manes, it should not be done to call out them on earth again for the useless purpose. Such an act is against the service to one's ancestors. Everybody must be prudent in this respect. It spoils the world of spirit that some of the manes gives vent to its dissatisfaction coming out in this world. It is needed to purify such a spirit as this without letting it vent its dissatisfaction so that it may become a pure, undefiled soul by the power of prayer. Such a prayer is communicated with the world of spirit to make the soul of the dead brought up higher. After the world of spirit is elevated, all men will be raised in spirit. It affects upon the people in this world uselessly that the manes, coming out again, vent their dissatisfactions about the matters of every sort and kind.

To call out the manes in this world does not mean the religious celebration for them. It must be done to make the ancestors in the world of spirit become spiritually higher without calling them out in this world. People are apt to request the manes frequently what are impossible for them. They have to consider how such a useless request causes them a lot of troubles, and that they should not do such an act.

Some may think the manes know everything of the universe because of their being derived souls of God.

But such a thought is quite wrong, and they do not know really what on earth the manes are. However high are raised human spirits, their abilities cannot reach in the extent of God's power of the universe, and so it is hardly possible for them to perceive the matters of the World of God and the world of spirit. There are so many things which can never be comprehended by human knowledge. But it is sure that the higher the human souls become, the more God bestows His protection in this world.

Among the miscellus-souls, there are such as those of animals, plants and trees and other various beings. It is necessary for man to celebrate a religious service for them because man is the lord of creation, that is to say, the superior to the miscellus-souls. In another expression, it is man's duty to give them love and charity. In case their souls are solaced and satisfied, this world will become prosperous. There is no wonder though I say like this, because goodness to man is also goodness to them that they can feel.

When a man is possessed by a certain animal ghost, he looks as if he were a mad person for it displays its own unsatisfied spirit through the man's flesh and blood. Therefore, if such a spirit is solaced and raised higher by the power of the lord of creation, it will not take possession of a man. For this reason, it is necessary to celebrate some religious service for the miscellus-souls. What I have stated will never be understood by human knowledge or consideration. But it is clearly being found from the world of spirit.

Most of the crazy are the persons who are possessed by animal souls. It is easily found by looking them doing like animals, and there is no room to doubt it. For instance, one who wishes to earn money, goes to worship

an idol of fox called *Inari*. When he is praying to it with the head hung down, his mind is animalized though his body remains as it is. In such a case, man respects the animal soul. Such being the case, animal souls attempt to enter the human world. In case a soul of a higher class takes possession of a man, it sometimes makes the man speak more intelligently than ordinary human knowledge, and means other people to have interests in what the man speaks, and then believe it. It is clearly found from the world of spirit how the animal soul is acting upon the man. What a miserable condition of a man who has been possessed by an animal's soul!

The way of celebrating a religious service for the animal's soul differs entirely from the ordinary way of honouring one's ancestors. Shortly speaking, it is a spiritual service to instruct and improve the animal's soul not to take possession of any man. It is the lord of creation's duty to lead the miscellus-souls to do good for the benefit of this world. The lord of creation should make the things of every sort and kind to be useful for this world. This world will be improved like this way. By reason of that, one should have true faith so that he may not step in the way of sufferings being possessed by any animal's soul. It is represented as true faith to clarify the way of *summun bonum* with a firm belief in the merciful graces of the sun, moon and earth in the mind. The way of true faith is to celebrate a religious service to one God of the universe with a mental attitude of piety, and so it is wrong to pray to the offshoots of God of the universe. One should proceed on the way of faith with such a notion as this.

We hear some one has cured another person by praying to a certain god. We must hear such a story very carefully. In the case of a disease, it is the right

way to ask for the protection of God of the universe on the patient rather than giving a treatment. But the patient will die at any time despite of supplication if he is destined to die. It is unreasonable for the prayer to supplicate the healing of a disease to God without thinking of the circumstances. What to do in such a case is to entreat God for His protection of the patient's soul. Though he dies, his soul will be saved and protected. In case God's protection acts on his disease, he will recover from ill sooner or later. But why is faith-cure prevailing so much now?

There are some number of souls among the miscellus-souls which are qualified enough to enter the human world, and they are acting to make a show of healing any disease to the masses. Giving the sick such a feeling of recovering from illness, they deceive the patient. I will tell a story of such faith-cure.

A certain man once told me about a practitioner of faith-cure who became to have a large practice. He said many patients were relying on the practitioner, and so I told him that these patients would become unhappy in the end. This man demanded of me an explanation why it is unhappy to heal people of illness as he was a relative of the practitioner, and so I told him that the patient is to recover from illness by the function of soul and not by the practitioner's art of healing. He could not believe what I said. After that, I was requested several times to go to see the art of healing at the practitioner's house.

When I went to his house, I found seven persons there, four women and three men. He, the medium-practitioner, came out to meet me at the porch of his house and saluted me, saying "You are welcome!". Then, he asked me to wait a little while till he would finish his saying the prayer.

While he was praying in the sitting posture in front of the altar with his hands clasped, he showed a spasmodic action of a spirit's possession by moving the hands fits and starts. Finding his spasmodic action too much in disorder, I gave him such a suggestion as 'a little more clearly' from mind to mind. Then his fit became more violent, so that I spoke to him, 'Lift your body up', in order to find what sort of a spirit's possession¹ it was. Then I spoke to him from behind, "That's enough". It was the reason why I spoke to him like this, that the persons at the side of him were about to run out of the house crying "Terrible, terrible!" So I called out to them, "Please, wait a moment! He will calm down very soon."

As I spoke to him, "Be still!", he became quiet at once. Then, I questioned the medium-practitioner.

"What god art thou, who hath possessed this flesh and blood? Sayest thy name!"

"How impolite you are to ask what god I am! Never ask me such an insulting question!" said the voice of spirit.

In the case of divine-inspiration, it is the manners of Shinto-priest to tell the name of the god who is taking possession of him. So I asked,—

"Why dost thou not tell thy name?"

"Don't make rude remarks!" said the voice.

"In case thou art not to tell thy name, or thou art

1. In the case a person is possessed by some genuine god, his body rises up as it is in the sitting posture leaving off the floor and comes down on to the same spot. But in the case of being possessed by some spirit like an animal's soul, the body jumps up and down, swinging to-and-fro, back and forth irregularly. What sort of a spirit is judged by looking the spasmodic action of the spirit's possessed person. 'Spasmodic action' here means the unconscious action of the person's body while he is being possessed by a spirit or a god.

a nameless god, thou shalt not be allowed to take possession of this flesh and blood unnecessarily. Thou shalt be punished by the divine art of spirit-binding.¹ How dost thou think of it?"

Right after I spoke to him, he changed his words, and shrunk with fear crying 'Horrible, horrible'.

"Sayest thy name!" said I.

"Allow me not to tell my name for I am a god who has been healing many people of illness. As you see here, many sick persons have brought so many things such as rice, sugar, dried bonito and so on as their gifts of thanks."

"Thou oughtst to tell thy name if thou art a god who hast healed so many sick people. I should express my thanks for thy deed if thou sayest thy name as god."

But as he did not tell the name, I asked him the reason. Then he told a story of him, instead. The spirit's possessed man was old. He made a petition to the deity of a certain Shinto-shrine to heal him of stomach-disease which he had been suffering from for a long time. While he was praying one day, the devilish spirit of a fox interested in him, and so it went home with him. It told him in the dream, "You shall be cured of illness, and so let me be enshrined as a reward for it. And then, you shall be enabled to cure many people of illness and will receive a lot of things as rewards. So, you do enshrine me."

When he told this to his daughter-in-law on the following morning, she advised him saying, "Father, it's a good job; nothing better than it because people will be cured of illness on one hand and you will receive lots of

1. Spirit-binding: A divine method or art to bind up an evil spirit in the body so that it may not act.

rewards on the other hand." On the same night, she heard it say in the dream, "If I am enshrined, your father will be healed of the disease; many sick people will come to ask him to give treatments, and he will do a flourishing business, so that it is good for him to enshrine me." As they dreamed the same dream, they decided to enshrine the spirit.

After the voice of spirit told me this, I asked where it had come from. As it did not intend to answer, I said to it, "You may not like to answer in the presence of all, and so try to speak a word after a word."

I heard it saying one by one. After it answered all, I told to it that I know the place it mentioned. Then, our conversation continued again.

"I can't be helped" said the voice of spirit.

"How many spirits have you taken with you?" I asked.

"I have taken myself thirth-two or three spirits with me, and asked a brother-spirit to have taken thirth-four or five ones with him. So we are sixty-six or seven in all. Fifty of us have been working to make diseases in human bodies. Some of them came to tell me it was very hard to make any diseases in healthy bodies. Fifteen or sixteen spirits have been working to tell the sick to come here so that they might be cured of diseases. For this reason many sick people have come here.

"Most of those who were drawn to come here, were initiate acquaintances of the Shinto-priest of the shrine I used to go and worship. It was a very interesting work to treat the sick because the sick recovered from illness immediately after the spirit which had made a disease in him, was taken out."

The spirit confessed like this, so I told to it, "You musn't do it again. Go back to the old lair right away

leaving off this flesh and blood."

"I will go home." Said the voice of spirit.

At this moment the spirit's possessed figure stood up to walk out to where raindrops were falling down, and fell on the ground as if being dead. A spirit's possessed man will never die, so that I left him as he was. Then coming to his senses, he asked me why such a thing could have happened to him. So I instructed him as below.

It is right to heal a disease by the divine-method which is done in accordance with the Great Mind of God. If one practises such faith-cure as this carelessly, it causes many people, even his acquaintances and relatives, a lot of troubles such as he is unable to apologize for it. Though such a faith-cure practitioner has a self-confidence to do it under the protection of God, he is nothing but a man who is possessed by a certain evil spirit like a fox's, so that he gives such a treatment to many people.

Such one as this should have true faith in God from now on. He should be instructed by a perfect person in proxy to God, and should not try to have his own made faith depending on his mental ability. It is a shallow idea to heal a disease without knowing the ideas in the principles of the sun, moon and stars. This is one of my experiences in regard to faith-cure. I have stated it so that every body can understand how dangerous it is to be attacked by an evil spirit.

It is not right faith to pray to God wishing one's own illness to be cured. It is a selfish mind and self-contentment to do like this. As its being different from true faith, it is not communicated with God. Accordingly, any evil spirit steals into such a person's unguarded mind.

It is self-satisfaction and not faith to cure a disease for a reward. Such a self-interested mind can never be communicated with God. Such a person is apt to think

as if he were in communion with God while worshipping because of his being already captured by any evil spirit, which is doing the tricks of every sort and kind in his mind. He will have various delusions unless he is very careful in this respect. In such a case he is apt to fall into superstitions.

In the case of illness, it is the only way for the sick to entreat God for His protection. When he entreats Him for the protection, he should do it with his heart purified, his words refined and his conduct cleaned. In case his heart and spirit are purified, he will come to have a sense of gratefulness, and will naturally recover from the disease. For this reason, we must consider the matter of faith-cure again from this point of view. Faith-cure practitioners are in most cases evil-spirits' possessed persons, and not such persons as are divinely inspired or protected by Great God of the universe. They are practising faith-cure as if it were the healing of divine graces. Such a doing as faith-cure gives evil spirits an opportunity to come into the human world. Unless we guard ourselves against the activities of evil spirits, the sick and the mad will never become extinct, and various disasters will repeatedly arise for any length of time. If the lord of creation cares for all creatures with love so that their souls may be improved and raised, they will not gain on the human world. This is the reason to celebrate miscellus-souls.

We are speaking of the world peace, but while there are imperfect human souls, the world will not become perfectly peaceful. If it came, it would be a deformed world peace. When all men can enjoy the peaceful life with no trouble of evil spirits, then it can be said that there is the world peace of the true sense. This is the story of only a part of the world of spirit. There are

many other things to be told of in the world of spirit. Accordingly, it should be put in practice to build a better world by purifying human mind by the power of Great Mind of God.

Some people criticize a certain founder of a religion unfavourably, and some others speak ill of a certain church of a religion. They make their own judgements with their own knowledge only by looking the corporeal side of the person or the church, and find some reasons to speak ill of or to criticize. Such a mental state is originated in the person's self-interest being affected by the evil spirit acting in his mind. Such a person as speaks ill of, or envies, or hates others, is made a cat's paw of an evil spirit. He is apt to complain of all things of every sort and kind, without knowing his being used as a tool by an evil spirit. Evil-speaking and complaining are the external functions of an evil spirit. It may as well be said that criticizing itself is also a sort of an evil spirit.

One who has completed spiritual self-discipline and has known the Great Spirit of the universe, is authorized to judge goodness and evilness through the World of God. One's goodness and evilness are to be really found after his death, and so it is unreasonable to say about that and this before he dies. Even in this case, his goodness and evilness are to be judged in the light of God's Mind. Human knowledge can not tell them. Even a saint or a wise man can not actually tell what the World of God and the world of spirit are.

When one's spirit and the Spirit of Great God are united together, he will know the matters of the World of God and the world of spirit. Such a person as this is called a man of theosophical intellection. As I said before, even such a godly person as speaks of the Great

Spirit of the universe and One True God intelligently, is only a man of high human knowledge after all. Nothing of the World of God and the world of spirit is known to him.

In the present age, there are many who are speaking as if they were in communion with the Great Spirit of the universe, or have written books of every sort and kind in regard to the same subject, or are preaching the same in many ways. Any of them, however, is not communicated with God, but they may be serviceable to the advancement of human intelligence, and also to the elevation of faith. Any stories or speeches as to the World of God will not produce an impression on the audience's mind unless they are told by a person of theosophical intellection. As a preparation to read the world of spirit, such faith as cultured by human knowledge is also necessary, but if it is alone, it remains as an insufficient self-discipline.

One is able to reach the stage of oneness with God only when he becomes in touch with the World of God and the world of spirit which are closely related to the world of human knowledge. I am praying to God to send such a person as is in one with God, that is, a man-in-God. When a man-in-God comes to appear in this world and brings all men higher in spirit, learning of every sort and kind will be provided with life and a peaceful world will be established.

(Teachings told on October 25th, 1953)

IV

Faith And Action

Any one is required to amend his conducts first of all if he wishes to have some faith in religion. When one hates others, he is hated by them. When he speaks ill of others, he is spoken ill of by others. If he tells a lie to others, he is told a lie by others. One's anger arises in his selfishness. Such as to suspect and distrust others is troublesome. One who is not emancipated from those defects can never understand what faith is, however often he listens to the story of it. This frame of mind is closing the entrance of the way to faith, and so he is unable to enter there.

A certain man called on me once, and told me some stories of other religions. As this man thinks to have had true faith, he likes to tell me the stories of faith. He told that the founder of a so-and-so church is very rich; so he bought a mountain of luxurious things, had a villa built and is doing whatever he likes, and so forth. This man says he can not understand what sort of faith the founder has. He criticized the way of the founder's daily life. This man sometimes speaks very ill of others like this.

Though he says he has a deep faith, his faith is originated in his individual idea. Therefore, he has no sense of his being unjust to speak ill of and criticize another person. He is thinking the matter of faith according to his own knowledge by looking the founder's personal life. Such an attempt to criticize anything unfavourably may be expressed as malicious mind in other words. A physical matter is physical, and has no connection at all with the mind of faith.

One who has no mind to speak ill of and criticize others, is a person of faith. Such a person of faith relies on the founder for the personality as religionist. Accordingly, they present various valuable things to him. In this case if he abused the faith's kind thoughts, their reliance on him, that is faith, would be made dull. Most of the founders may do same as this in this case. In consequence, it is nonsense, indeed, to criticize another person only by looking the external state of his way of life without knowing the internal fact.

Faith is a spiritual function of a man's heart. A man of faith ought to have a thorough look in the internal fact, that is, another person's spirit. If not, he does not deserve to be called a man of faith. Shortly speaking, he is not so good as his word. It is true faith to set one's own mind entirely in the power of God independently of the human affairs under his eyes. If one wishes to enter in the path of faith, he should proceed with this preparedness.

In the world there are various people such as refuse to acknowledge their defeats, or such as are full of curiosity or such as are driven by vanity. They are the incarnates of falsehood. Such people are far from faith, and casting a gloom in the world.

When one is doing a thing honestly, he has already been set free from curiosity, vanity and unwillingness. If he continues to do anything daily with an honest heart but with no false in his words, he will naturally become ready to enter the path of faith. But the honesty originated in one's senses or knowledge can not be regarded as true honesty. True honesty is the unconscious, mental, honest action originated in the principles of God, that is, an honest sense coming unconsciously out of something divine in the heart.

In the case of religion, such a one as criticizes other religions unfavourably, and praises his own as the best, is a cap of fools. In most cases, such a religion as his is a heretical one. Being possessed by any evil spirit, he is a heretical person, and so he happens to show the cloven hoof.¹ You may know what is meant. A man can not show the tail (*the hoof*) because of his having nothing like it, but an animal does. Therefore, such a heretical person as this is not human but evil spirit, that is, a man who is possessed by some evil spirit of an animal. One who speaks ill of others and takes anything in the world in bad sense, proves to be a wicked person.

Contrary to this, one who proceeds on with the principle of God-First is a person of the highest spirituality and closely related to God. Such a person as this enters the path of faith.

What one thinks right is not always right, because man is easily hallucinated. Human mind can not be dependable. For instance, one determines in his mind not to speak ill of others, but he does it unconsciously. One's mind is apt to function against what he has once decided.

So much so that, a square to rule the mind is necessary for man so as to straighten his spirit. It is the teachings of Great God, that is, the principles of Him. In case one receives the divine teachings in mind, his mind will naturally be improved by them, and will come into the true path of faith. Though he tries to improve his mind by himself, he can not do it without receiving the divine teachings in mind.

It is no wonder that men can not know his own self.

1. In Japanese, a phrase which means "to show the tail" is used instead of "to show the cloven hoof."

Man is not a being of autogenesis. He is made born and brought up by God. In consequence, he ought to know what he is, what to do, which direction to proceed and what his own spirit is only when he comes to know the Great Mind of God.

For instance, if a person, who has not such spirit as straightened by the square of mind, that is, the teachings of God, sees another person coming with a basket of fruits, he will suspect as if the man had stolen the fruits only by reading his face. How can he know if the man has bought it in cash, or on credit, or has got them as a present from another? In such a person's mind as this there is often acting an evil spirit. In case the person is possessed by an animal-soul, he is apt to think of theft for his mind being animalized.

All men are born good. There is originally none who wants to speak ill of others of his own accord. One who acts against this truth is made use of by some evil spirit which has broken his true human spirit. Being caused by this actuality, strifes are arising every day in this world. Those who are struggling are seen from the world of spirit as if they were mad.

If one is communicated with the Spirit of Great God of the universe, he will find what the activity of a spirit is, and will become sensitive to feel it. He will feel the spiritual side of whatever another person is doing. Therefore, he can take anything in a favourable sense as he is able to see the spiritual side of it. He will know that good will is Mind of God in itself.

People are now in great trouble and confusion in this world because of the acts of mad people such as strifes, vanity, deceiving, rivalry, pride, threatening and so on.

In order to improve such a dark world and turn it into a world of righteousness, it is fundamental to make

the humankind know the Mind of God because the present state of the world is only caused by the human spirit.

Evil spirit is the same as the act in itself against the Spirit of Great God of the universe. - Malicious spirit and devilish spirit are the spirits which take possession of a human body so as to put their plots into practice.

Such a spirit speaks fine words first so as to please the person it has chosen, and then gradually enters the flesh and blood until at last it occupies its prey's soul. Finally the person watched by the evil spirit turns into an evil spirit in itself, that is to say, a mad being.

There are many ways by which evil spirits are carrying out their plots into practice. They are tempting the masses to indulge in gamble, or an idle life, which will result in the disorder of society, the disadvantage of a country, the decadence of the power of nation, and the deterioration of the humankind in the end.

There are some groups of evil spirits which are attacking the parties of men. They lead a party of men by the group mind in this case. Evil spirits are insidious beings. There are many types of evil spirits' activities. For instance, as one of the types there is a sort of a man called eccentric. An odd fish is related to a certain spirit. A wise man who does not listen to others thinking highly of himself and thinks anything in simplicity, is also related to a certain spirit. The same sort of a man is found among men of literatures and in other fields of society. Shortly speaking, such people as are abnormal may as well be said to be related to some sorts of spirits. As a special feature of such a man, he has great confidence and conviction in him in every respect, but his notion as this is groundless.

What makes him feel as if he had such and such, is the action of an evil spirit. In case such a person hears

from others that he is being affected by a certain evil spirit, he gets angry because of his poor mental ability of judging what others are saying. Such a change of his attitude proves enough that he is a captive of an evil spirit. I can recognize this fact clearly from the world of spirit.

I see many sorts of superstition in this world viewing from the world of spirit. What I call superstition¹ means the mental state of a man who does not know how to find the Spirit of the universe in his mind, and thinks his own mind is perfect.

It can be said that this world itself is in the midst of superstition. Such being the state, the masses are not aware of their being superstitious losing the power of judgement. In consequence, a right thing seems to be wrong, and a wrong thing seems to be right to them in some cases. If they come to know the matter of the world of spirit being instructed by the teachings of God, they will be given the ability to consider the essentiality of man and the circumstances of the world, and finally they will find the facts. Contrary to this, if they proceed on as they do now, the humankind will come to ruin in the end.

The evil spirit's weapon to attack the humankind is word of mouth, with which it spreads wild rumours, wicked reputations, stories of miracles and et ceteras to give feelings of unrest to the masses. In such a way all sorts of evil spirits are agitating the humankind. We, therefore, must be careful of even very common words spoken among us, and we should not be deceived by them. The evil spirit is trying to weaken the power

1. L. *Superstitionem* (*Super+stare* stand) Standing over in awe. The Japanese for superstition implies 'straying in faith'. In broad sense, it manifests 'astray mind'.

of a nation, the power of an individual person so that the humankind may cease to exist. The malicious spirit is trying to build a world of evil spirits and animal souls.

Because of there being goodness, there is evilness in the world. Therefore, man should find the direction to proceed on so that he may not trouble himself by taking a wrong course to the ruin which is the pit-fall the evil spirit has prepared. When he finds the right direction, he will know all about this world.

The power of the sun, moon and earth will be existing for ever in this world. Man is able to distinguish real rightness and evilness on the basis of the spirit of the said power. For this reason, everybody should receive the Spirit of God in him which is the same as the power of the sun, moon and earth. Even a wise man or a saint will never realize the circumstances of the world of spirit unless he receives the Spirit of God in him. As a matter of existing fact, it is urgent for all men to look through the circumstances of this world, anyhow.

The works of the universe from the largest to the smallest are being in action minutely and exquisitely. So I call them *Divine Grand Art* of the universe. It is represented as religion to expound this *Divine Grand Art*.¹ The human world is also acting in concert with Divine Grand Art by the doctrines of supreme religion just as the universe is doing.

On the other hand, there is another sort of art. While one is doing good, his mind suddenly changes into evilness. Next moment he regains a mind to do good, and once again he loses it. He has a fight of goodness and evilness in the heart. As I explained it before, such

1. The word *art* used here implies the sense of the *art* of fine arts as well as the *art*, an equivalent to *technique*.

a change is caused by the *art* of an evil spirit.

When a master swordsman in olden times walked in the night, he was always ready with no fear to defend himself against the sudden attack of an enemy. Such a mental attitude of precaution is a sort of *art*. His daily exercise of fencing is for the defence of his life and body, and not for the purpose of killing his opponent. To defend one's life and body by avoiding the error to kill his opponent is the *art* in accordance with God's Will of the universe. If it is applied in other case, it means that one keeps the principle of his life without making an antagonist against him.

Our faith is apt to be violated unconsciously by evil spirits. It is all caused by the constant attack of evil spirits for the want of this spiritual art. It is the only way to make ready in mind, just as in the art of fencing, in order to avoid the attack of evil spirits without fighting. It is represented as the highest art to defend one's self, his nation and the world.

If one trains himself in the perfect mental attitude of faith to become more and more sensitive and cautious so that he may not have even an unguarded portion of mind like an expert of fencing does, he will finally come to have a quick perception, by which he is able to find the evil spirit's tricks acting in the mind and put it to death. This is the way of the highest art.

Man's life in this world ought to be happy in itself. Despite his being happy, on the other hand, he has a grudge, green envy, enmity and such like on others. It is all caused because of his mind not being perfected. If his mind is perfectly made ready, he will feel happy in this world. One who is always complaining, or envying, hating, or grudging, has already been captured by evil spirits. He is making his own life unhappy of his own

accord. He has nothing to defend himself against the activities of evil spirits having neither art nor faith. To make the story short, what I call *art* is what is called faith.

There has never been one who gives an explanation in matters of faith like this way. Although there are the teachings of God, they are but the stories with no art after all. Those instructed in the teachings know what have been told to them, but they have no art to defend themselves against evil spirits, and are remaining in the helpless state.

All in matters of spirit are related to art. It is the work of perception that distinguishes a right god from a heretical one in one's mind. Perception displays a keen instinctive function in one's mind if he has mastered the teachings of God. He is able to judge a thing whether it is good or not by the function of perception. Perception works without reasons and controls his judging ability. In case one has no selfish desire in mind, his perceiving power functions as sharply as the point of the sword of a warrior.

The sensitivity of one's perception becomes sharper after he receives the Great Mind of God. Having no ability of perceiving, the masses are leading their lives crying in the depth of sufferings and troubles. Whether one has faith or not is affecting on his daily living like this, so that the spiritual great art is important for him indeed.

Learning within our sight in this world is a sort of art. It may as well be said as the intellectual art. For instance, such as medicine or philosophy is the art of human mentality. A carpenter's work, too, is a sort of art. In consequence, one and all in this world are working with each own art.

The original craft of art is the dexterousness of God. There are visible art and invisible one. This world is consisted of visible and invisible arts which are trans-placed from Grand Art of the universe. The order of the universe is the work of art, which is trans-placed on earth so that the humankind may live by means of it. Grand Art of the universe is telling the activities of God. This reality in itself is represented as religion and faith. I name this reality of the Grand Art of the universe *supreme religion* in order to distinguish it from an ordinary religion.

I once told that man is a soul of the universe. In consequence, the function of the Spirit of the universe is art, and is the life of the humankind. As man and the universe compose one body, he should accord with the universe in every respect.

Art is apt to be neglected by the wise and the learned as they are individualistic. Art is indifferent to them, so that they are much the same as the saying,¹ "Ploughing the field, and forgetting the seed". Therefore, they do not think a thing from the angle of art, but in the corporeal way alone. This is the reason that they are going unconsciously on the road to their ruin.

Any thing is clearly seen like this from the World of God or the world of spirit. There is neither evil spirit nor malicious one in the World of God. But in the world of spirit the evil, malicious and devilish spirits of every sort and kind are acting against the Spirit of God, so that the circumstances of there are presenting a horrible sight. All their activities in the world of spirit are corporeally brought into the human world. This state of the

1. The literal meaning of the Japanese saying corresponding to this, is "Making a Buddha-image, and forgetting the soul,"

human world is also clearly seen from the world of spirit.

How they are acting through human bodies is found in the world of spirit because all men's thoughts and acts are projected in the world of spirit as if to see a thing reflected in the mirror. In conclusion, I repeat to tell what I see in the world of spirit, that is, the World of God as well as this world are represented as art, and every inch of this world is clearly found in the world of spirit.

(Teachings told on October 26th, 1953)

V

Regarding The Grand Art Of The Universe

I will tell a story today under the subject of the great art. Though I speak of it religiously, it will be much the same as the signboard of a drug-store. As it is similar to a statement of the virtues of a medicine, it may not be effective though it is taken in the mind.

The activity of the World of God told as art is an invisible great power which functions intensively and sharply. For instance, when the sun or the moon rises up, he or she comes up sharply on time. It is one of the activities of the World of God to keep time without a microscopic difference. We should be active just as this. In another expression, we must be active in concert with such art as this.

It is hard to express the thing in itself of art by

word of mouth, but anyhow, it is the essentiality of the activity of the World of God. Without art, no activity of the World of God. Just as a statement of the virtues of a medicine itself is not effective to body, anything with no art has no effect. A medicine becomes effective only when the power of God's art works in it. So the statement as such is positive and the effect of a medicine is negative in the principles of duality.

The matter of the World of God is just like that. *The statement of the virtues* can not teach the matter of the World of God. The term *art* implies the sense of *technique*, or *craft*. The *technique* here mentioned consists of the positiveness and the negativeness of duality, that is, the Divine art and the art of learning. The Divine art in the World of God is acting very sensitively and accurately with a microscopic difference in the time. The sensitiveness in this case is what I call instinctive perception which may as well be said like the sixth sense in direct connection with Supreme-being. This instinctive perception distinguishes the right god from the evil one. The Divine art is the technique which makes proper use of instinctive perception. This instinctive perception works at any moment waking or sleeping. The spiritual area where this instinctive perception is active, is called the world of spirit. I express the work of this instinctive perception by the word *profundity of profundities*, which signifies the supernaturalness of perception. This instinctive perception is the gate through which one is able to communicate with God. Faith is the action of this instinctive perception at worshipping God.

I will speak of the work of instinctive perception as a matter of art. For convenience's sake the word perception will be used in stead of the whole term here-after-on. The perception comes to be felt from God.

Although the perception is provided within one's mind, it will not work in the direction of God unless his mind passes into God's Mind, but it will work sometimes towards an individual's knowledge. It works according to the principles of duality, any how.

The perception is important in the case of divinity-inspection.¹ A person sits before a divinity-inspector (*who performs the divine art of divinity-inspection*), and entreats a certain god in heaven to descend on the person by trans-placing the god's spirit into him.

In this case if the divinity-inspector entreats with his personal feeling, one in the line of heretical gods happens to come and troubles the person. When such a one comes into the person's body, he will feel the mind of the inspector who receives a heretical god first in him.

Since such a person has perception, he is able to feel instantly the god whom the divinity-inspector is about to trans-place, is heretical, and will refuse to receive it. The person's sensitive perception and technique work together in such a case. It is expressed by the word *art*.

When the person were absentminded in such a case, he would receive a heretical god's spirit if the inspector had performed the divine-method of divinity-inspection imperfectly. So much so that, a divinity-inspector should have the perception of the highest gradation.

When one's art is in action in accordance with the art of the universe, he is said to be in communion with the Great Spirit of the universe. A divinity-inspector is required to perform divinity-inspection in such a mental

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1. Divinity-inspection: When a person is possessed by a spirit, the divinity-inspector examines the person in order to find what sort of a spirit is taking him. It is also applied to inspect a god who is requested to descend on a person in the state of divine-inspiration.

state as this.

As every thing is acting accurately, smartly, sharply and strictly in the World of God, man's spirit, too, should be active as if to be in Divine World. Being active as such his spirit is communicated with the World of God. The acting of his spirit in this state is what is called faith. Without being as such, man's faith is the philosophy of mind that he has created with his own idea. In consequence, faith made like this, subjects to the attack of evil spirits. For this reason, I declare that man should have such faith as goes in keeping with the advancing of the universe.

For instance, when a farmer tills the soil, if he does it with his inmost feelings of thanks and prayers for the crop of five cereals each time he digs with the spade, his spirit is to be found in the marks of his work. Though spirit itself is invisible being, but it is seen in another form in what it had done. Such a farmer is a person who sends in the love of God to the five cereals.

When a lazy farmer, contrary to this, works with no frame of thankful mind, the crop will become poor. There is a great difference between one work with spirit and the other without it. If he works spiritually, his spirit is shown in what he has done. There are spiritual marks shown in his work, as if it has been done by a men-in-God. In the case of the lazy farmer, even the fertilizer he has used seems to be ineffective because he does not put heart and soul in his work. Without heart and soul any thing can never be done successfully. Spirit works sensitively like this, and so anything must be done being lined with spirit. It, therefore, is man's obligation to God to be active with spirit in anything.

The Great Spirit of the universe is being active very accurately without least difference in time. In the case

of an individual person, he is able to be spiritually active like this. That is to say, he is able to see all over the world with mind-eye without leaving his seat. He is able to be active seeing through his mind-eye, or spiritual eye, hearing Heaven's voice and so on. Where he is acting is called the World of God and the world of spirit. He is able to act freely because of being active with spirit and not body. His body is unable to act so freely, sensitively and quickly as his spirit does, because the activity of the body is restricted within the limit of human minor spirit. He, therefore, is only able to know the circumstances in that limit. But in the case of the activity of spirit, it passes to the extent of the universe being connected with the Mind of God. It is the World of God. God's Spirit centers on the world, but human spirit is restricted within the small extent, the centre of which is his body. Man should be active in spirit in the extent of the universe on one hand, and should be physically active at best based on the spiritual activity on the other hand.

I have digressed from the subject, and so I will speak in matters of art coming back again to the point. The divinity-inspector must perform the divine-art of spirit-binding on the person possessed by a spirit according to the laws of God, in case he speaks out some disadvantage matters for the world. In such a case, the spirit in the person tries to run away from the person with a fear to be captured by the spirit-binding. Therefore, the divinity-inspector must perform it in the very moment he intends so that the spirit may not run away. No sooner begins to perform his art of spirit-binding than his quick perception works. It is a sort of technique of art to bind a spirit. It is impossible for a man to bind a spirit though he has learned the technique alone if he

has not been provided with the art itself which is derived from the Great Spirit of the universe. The essentiality of this art consists in the sense of gratefulness and piety to God and the spiritual attitude in obedience to the Mind of God. The spirit-binding can never be practised with an individual person's feelings however he has mastered the method.

In the case that the performer has received the Great Spirit of the universe, he has divine virtue in him by the power of which a spirit is bound losing its ability to run away like a rat crouching before a cat.

Contrary to this, if the performer has no virtue enough to do, his spirit will be found by an evil spirit. In case a performer has an ability to do this art of the Great Spirit of the universe, it is easy for him to do anything in the world of spirit. Such a divine art consists in the principles of the Great Spirit of the universe and gives a divinity-inspector a very important power.

Though a divinity-inspector finds the evil spirit which is taking possession of a person by his perception, he is unable to control the opponent if he has no ability of applying the divine art of spirit-binding. In case a divinity which has possessed a person is an evil one, it is possible for him to bind it by the divine art and put it under his control. It is the activity of God to distinguish a good divinity from an evil one, and such a function is called divine art.

In the case of an evil spirit of a high grade, it runs away finding the divinity-inspector's ability of spirit-binding. But in the case of such a one of a very low grade, it is immune from the spirit-binding. Such a sort of a spirit beneath notice is most troublesome. There is no other way than to purify the person's soul the spirit is taking possession of. Among people, there are such

persons that look ordinary folks, while they are being taken possession of by animal souls, who are speaking of the principles of heaven and earth as if they knew really all about them. But it is easily found what sort of a soul is taking him by way of applying the great art, that is, divinity-inspection. Such a way of investigation is expressed by the phrase *to see some thing in the world of spirit*.

The functions of the divine art are to call some spirit in one's body, or call it out, or make it go home. Such a function as this is art and the mental function of finding whether a spirit is good or bad is a work of perception. In the World of God such functions as art and perception, are acting in accord with each other.

The manes or animal souls take possession of a person on some occasions and make the persons talk many things of every sort and kind. They know what the manes or animal souls are doing, but can not drive them away, and are embarrassed by them. Such a sort of spirit's possession as this is caused by human knowledge, and so any other spirits or souls than the manes or animal souls do not take possession of the persons. Accordingly, they speak of only some sorts of teachings which are consisting in human knowledge. They can not give any instructions of God like in the case of true divine inspiration.

The manes or animal souls will not take possession of the persons who have learned the teachings originated in the art of the universe, that is, the Spirit of God in other words. Evil spirits have no power of virtue with which they can take possession of the persons who have the Great Spirit of the universe. In consequence, it is dangerous for persons and divinity-inspectors to practise divine inspiration with no instructions of the World of

God without considerations. As Divine Soul is transplanted in a man's flesh and blood, it must be done after the spirit and body are made clean. Those who have been instructed in the doctrine of the Great Spirit of the universe, should not do faith-cure, fortune-telling or praying for the prosperity of trades.

There are many possessed by evil spirits among such religious persons who are telling that they are the persons of theosophical intellection. They can not understand the art of the universe, can not expound what the perception of divine inspiration is, and have no ability of practising the divine art. They are only being controlled by the power of evil spirits. Their inspiritual works are merely the same things as superstitious faith-cure of diseases.

Divine-response,¹ response-within² and response-without³ are the responses which come from God into function in one's mind. God is omni-present in the universe. In consequence, He is inspired in man's mind in such ways as mentioned. Such a response as this is the thing in itself of divine-inspiration. Generally, it is thought that Soul of God descends on one's body. It is not so, but God is inspired in his perception. In other words, his perception responds to God's feelings. No one can comprehend what divine-inspiration is without knowing such perception and art.

The matters and affairs in the World of God and the world of spirit are hard to be told though they are in sight of the mind's eye. They are vigorously in function in many forms of the Grand Art of the universe. Man

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1. Divine-response: Signifies such inspiration as comes from Divine Being.
 2. Response-within: Signifies such inspiration as occurs in one's mind.
 3. Response-without: Signifies such inspiration as comes into one's mind from without.

is to be enabled to know the circumstances of the World of God when he makes an advancement in perception and art.

(Teachings told on October 27th, 1953)

VI

Divine Inspiration And Chinkon

In case a divinity-inspector performs divine-inspiration on a person who is well grounded for it, the performer orders the person to tell the name when a god of a high grade takes possession of the person. Then the god tells his name so-and-so which is found in the old literatures such as the Nihon-Shoki,¹ or the Kojiki² or some others. When the god takes possession of the person, his aspects become noble and speaks gently and not too much. We speaks very simply, but perfectly and attractively to instruct the folks around him.

For instance, if the divinity-inspector hears him say that he is Ohkuninushi-no-Ohkami,³ the inspector greets him first saying a word of thanks for the descend. Then, he asks the god,—“Where art thou residing in Japan?” Then, the god answers, “In the Province of Izumo.”⁴ The inspector asks again “Where in the Province of

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1. The Nihon-Shoki: The Old history of Japan.
 2. Kojiki: The old records of the early age of Japan.
 3. Ohkuninushi-no-Ohkami: A god who represents spiritual power to protect one and all on earth.
 4. The province of Izumo: The prefecture of Shimane at present.

Izumo?", and the god tells the details of the place. Then, the god answers precisely to the inspector's question such as "Why hast thou been residing in the Province of Izumo?"

In the case of divine-inspiration, a god replies very clearly and minutely, and the state of inspiration presents a solemn aspect.

When an evil spirit or any other devilish spirit takes possession of a person, it professes itself to be such-and-such god as Kunitokotachi-no-Ohkami, or Ohkuninushi-no-Ohkami or some others. He speaks in a loud voice with his breast thrown forward, and talks big. But when the divinity-inspector examines him with the perception and the art of the universe, the person begins to groan immediately, or runs away, or falls down, and presents an indecent state.

There are positive and negative divine-inspirations. In the case of positive divine-inspiration, the person inspired speaks. The invisible soul of a god gives instructions through human flesh by taking possession of it. In this case, perception is the motive function which controls the flesh, and make the mind expressed by word of mouth. Such is what called positive divine-inspiration. Such inspiration is the activities of God which are in function without.

What is called *Chinkon*, is a divine-method to settle down Divine Soul of the universe in one's mind so that it may produce the function of perception. It, therefore, does not appear outside. It is called *Chinkon* to train one's self to obtain such a power as passes to the Spirit of the universe. *Chinkon* functions within, so that it is in the shape of negative divine-inspiration. Negative divine-inspiration is invisible at all while positive divine-inspiration is visible in some extent. In the case of

Chinkon a god takes possession of one's spirit. In consequence, in the normal condition, no one shows a spasmodic action, or blabs thoughtlessly. At *Chinkon* one's spirit is connected with the Spirit of God in one line, so that it may as well be said to be divine-inspiration. While one is doing anything daily with the mind of faith and piety, he is in communion with the Great Spirit of the universe. He, therefore, is divine-inspired within. Contrary to this, if one does anything with his own knowledge, he cannot communicate with the Great Spirit of the universe.

When a man of firm belief sits at *Chinkon*, he will never be apart from the Great Mind of God even an instant. He is in communion with God all the while, that is to say, he is in the state of divine-inspiration. *Chinkon* is such a venerable and sensitive art. The power acting in *Chinkon* is negative power, by which God reveals anything in his spirit.

Man is being connected with God all the time under His protection, but he is apt to proceed on leaving the line of connection, according to his own knowledge and idea. It is men who disconnects the line of God's power which extends to his individual spirit according to his personal idea and knowledge.

There are three types of divine-inspiration; a first one is practised under a divinity-inspector, and a second one is practised by oneself, which is called the self-inspiring method, and a third one is the God-inspiring method in which God is the agent of inspiration. Any of those three types is to last for a while, and does not last for any length of time. The safest one is the divine-art of *Chinkon*. *Chinkon* is a self-discipline for man's spirit to return to God.

While one is in the state of inspiration, he becomes

crazy being possessed by evil spirits owing to the divinity-inspector's way of thinking and his way of self-discipline. There have been many cases like this. Therefore, it is important for any one to perform divine inspiration very carefully. Every thing depends on the divinity-inspector.

In the right divine inspiration, the inspired will speak of the circumstances of the world of spirit to instruct all men. He will not give publicity to himself, or will not have the spirit of self-respect.

In divine-inspiration God takes possession of a man, and then his mind is inspired to speak out divine instructions to all men. In this case, one being inspired, his mind and perception turn into voices and then words. One who is sitting at *Chinkon* is able to see the world of spirit since he is communicated with the World of God and the Great Spirit of the universe. Because *Chinkon* is a spiritual application which is negative action in the mind. So I observe that divine-inspiration is positive and *Chinkon* is negative. In consequence, if such teachings as positive and negative are applied in combination in this world, they will become valuable, indeed. The Great Spirit of the universe will be expounded and human knowledge will be highly raised by such teachings.

In rare cases the Great Soul of the universe takes possession of a man. He possesses such a person as has mastered all about the universe through his self-discipline in case of need, and instructs him. I call such divine-inspiration the holy work of God. Man is able to find the activities of the Great Spirit of the universe in the mind owing to the holy work of God. It is a sort of doing to receive the activities of the Great Spirit of the universe in mind. By such a doing the Great Mind of God is made known to all men. There is another sort

of doing called art by which good divinities and evil ones are distinguished.

(Teachings told on October 28th, 1953)

VII

The Coming Of The Saviour And Rousing Of Spirituality

I make it my prayer to entreat God to send us the Saviour and for the establishment of the world peace in consequence.

When one's mind is disturbed, some evil spirit takes possession of him, and makes him do wrong, or raise a strife against others. As the humankind is spiritually distracted, evil spirits are overrunning. Devilish spirits, too, are intently active to make selfish-desires, desires for honour and the like in the persons they are possessing. They are destroying people's mind and making them degenerated. They are gaining on human spirits and are building a world of degradation. Such a condition will be improved in case men do their best in reforming their spirits.

Evils spirits are to be caused by the manes or the evil thoughts of living men, so that men should reform this world by praying to God. In case men come to have such a frame of mind, their spirits will be raised. In consequence, if men do their best in raising their own spirits, evil spirits will be regenerated.

Inasmuch as this a man-in-God needs to come out

to control evil spirits not to be abusedly active upon the humankind. In every country a pillar of God¹ should come out to work in the same way. I make it my prayer to entreat God for the coming out of a pillar of Him even in a village.

This world will be purified only when the humankind do not astray in heretical ways, but the Great Mind of God comes directly into human mind. The right and true path will be built for the humankind to pass on only when one and all on earth are purified.

Evil spirits in the sphere of wicked souls are suffering day by day though they are possessing man's flesh and blood. If a man-in-God saves them out of their sufferings, they will come to know all what in matters of the World of God, and will no more be active upon the humankind.

In case of need the divine method of spirit-binding is performed on such an evil spirit as acts against the Mind of the Great God of the universe in order to reprimand it.

The spirits and bodies of such people who have degenerated are possessed by evil spirits, and are acting disgracefully.* In consequence, it is necessary to save the evil spirits first in order to save the people from their being disgraceful. It is not right to put the spirits in the sphere of evil souls to death, or exterminate them. Though they are wicked, it is necessary to save them so that they may become to satisfy the Great Spirit of God.

When one and all on earth and also the world of spirit are made clean, the Saviour will be requested to

1. A pillar of God: A person who has a character of man-in-God and serves to Him as one of the pillars of the incorporeal edifice called the World of God.

come out. It is hard to expect the coming of the Saviour unless such a thing is put in practice. In case the world of spirit is not made clean, human spirits will be annoyed by all sorts of evil spirits for any length of time. In consequence, in order to entreat God for the coming of the Saviour on earth, the sphere of evil spirits and the world of spirit must be made clean to perfection. Otherwise, the perfection of the humankind can not be expected.

Human and all other creatures will be improved when the world of spirit on this earth is settled down, and things such as five cereals will grow abundantly, flowering-plants and trees will grow thicker than ever, and all other things will become more prosperous. Therefore, a clean and pure world will be built and the humankind will be made righteous by purifying the world of spirit. In consequence, it is the first important to bring the world of spirit under a single authority.

Man should save all sorts of evil spirits and also all other creatures under various influences of them as the lord of all creation. Man should try to do best with responsibility in regard to all what are arising in this world. Man should love all other creatures because they are provided with souls by God. Man should do anything in his power, and anything can be done when he does it at his best. Man should act in anything with a full recognition about this, and it is his duty to bring one and all on earth to perfection. Such a doing will bring happiness to the humankind in return.

(Teachings told on October 29th, 1953)

VIII

Spiritual Essentiality Of The Saviour

It is represented as divine-incarnation¹ that the Great Spirit of the universe, that is, God descends on this earth in human flesh and blood. In consequence, there is only one person in the world whom God will take possession of, when He descends on earth. In regard to this, divine-inspiration means a major god who represents one of the activities of the Great Spirit of the universe, takes possession of a person.

The Great Soul of the universe includes sixty-four gods as guardians of land and some others. Below those there are a great number of gods. Major gods of Izanagi and Izanami are soul-gods,² and a soul-god derived from another soul god. The three major gods at the beginning are soul-gods as it is described in old literatures like 'a unique god who has no figure'. There are many soul-gods whose names are known including sixty-four who are called the major gods. Any of the sixty-four major gods and other soul-gods will not easily take possession of a man. But I have to say that it is a fact that a soul-god rarely takes possession of a man.

A god who has a name, is representing a part of God's activity. In case such a god takes possession of a man, the inspired will speak of his own activity and will not talk about other gods' activities. But being specially requested, the inspired will answer after he asks

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1. Divine-incarnation (*Kishin*): The sense of the Japanese of divine-incarnation implies 'to be reduced to God'.
 2. Soul-god: The literal translation of the original word which means a god who is derived from the Great Soul of the universe, and has no figure

the god. On such an occasion the god sometimes instructs us in matters of the univers. Like this, divine-incarnation and divine-inspiration are different matters, but there are so many who do not know this difference.

The great Saviour whom we are seeking for, is an omniscient and omnipotent personality who is in the state of divine-incarnation. When this Great God comes to appear on earth, all men will receive His graces, virtues and power and will work in behalf of the world becoming the pillars of God.

The Saviour coming in human flesh and blood will have such a substantial virtue as a mountain of gold, and will have full power to lead the world economically. In spirit the Saviour will possess great virtue as proxy to God. In consequence, all men have to do best in preparing for the coming of the Saviour.

The world in future will be built by this power of the Saviour, and man's oneness with God will actually be realized. Then infinite power will rise among human creatures, and it will bring forth a better and clean world.

As I said before, God has an object for His divine work. In case man is communicated with God, he will know about such matters of future. Consequently, man should lead his life being in communion with God, the World of God and the world of spirit.

(Teachings told on October 30th, 1953)

IX

Origin Of Creation

In the space of time when heaven and earth were brought into existence, the principles of positive and negative, that is, the duality and a great atmosphere came to exist, and then one and all things were brought into being. We hear that heaven, earth and all other things came to exist in a certain natural way. But it is wrong to say 'in a certain natural way'. All creatures were brought into existence only by God who could create them. God constructed the universe by His principles, but the sequence of creation ought not to be explained. When heaven, earth and all others were created, the principles of duality and the great atmosphere came to exist in the same space of time. All creatures in the universe is one being though each of them is called by a different name like heaven, earth, the principles of positive and negative and the great atmosphere, because all such were brought into existence in the state of one body. God is only one, but all creatures have their own activities. Therefore, such different names were given to those activities from the human world. The universal world is a formation which consists in one truth. Heaven, earth, the principles of positive and negative, the great atmosphere, the force of creation are all to be reduced to one thing. It is what is called religion to lead the humankind by expounding those things in some spiritual way. The activities of them are invisible. I call such activities by the word *Great Spirit*. It is hardly possible for man to find *It* by way of human spirit as *It* is a profound and subtle being. Even so, a man will be able to advance in spirit and find the spiritual sides

of all things if he is disciplined in spirit. Man will perceive the grace of Heaven and Earth when he finds what the universe is, and then he will know the way to gratify the goodness of Heaven. The religionist ought to expound the principles of pan-beings, pan-nature and pan-theos.¹

The universe was composed of sounds. All creatures were formed by sounds. The human body is a concentrated formation of sound activities based on the intention of God. Therefore, a man's body has a life relating to sounds. A man is an epitome of the universe, and also an extended being of the sounds of the universe. Mind came to exist being contacted with the sounds of the internal organs. When the intentions of God are felt in the mind, the heart produces some sounds. Such sounds turn into words by way of voice. All the words a man uses in his daily life come out of sounds. The formation of the universe and that of a man were made all by sounds. A word has a spirit called the soul of logos, or lingua-soul from which all the activities are coming out. Men are living together in harmony under the rhythmical circulation of the universe. If there were no word, all the created would not be existing. Heaven and Earth too would cease to exist. Word is managed by the power of God of the universe. In other words, *Word* is God. Therefore, there is nothing venerable other than word. A man's spirit is shown by way of using his words clearly as if it were reflected in the mirror. I believe that Word is God. Word is life; and Word is Divine Will. I believe that Word created the universe. It is represented as the way of transcendental principles to

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1. Pan-theos (the principle of—): A doctrine which expounds everything has divinity in itself. GK theos [gods].

express Divine Will in the right process by word of mouth. It is possible for man to live while the way of the transcendental principles is existing. If the way of the transcendental principles were not existing, man would not be able to maintain his living-force. The way of the transcendental principles is representing the spirits of all things. All the created are living by this way of the transcendental principles. It is hardly possible to explain the tetra-source of heaven-earth-fire-water in a corporeal way. It ought to be explained in some spiritual way. At the beginning, the formation of the universe was done by word, that is, sounds. The Great Spirit of the universe, or the Will of the universe, ought to be expressed by word, and it is hardly possible to be expressed in a corporeal way. Therefore, one must be careful when he uses his words. It will abuse God to abuse words. One's success or failure lies in how he uses his words. It is also affected by the usage of words of those who are leading the public whether they bring the humankind to the brim of ruin, or bring forth welfare to them, or give them more courage than ever. So that God provides those people with the abilities fit to their souls. Word administers the universe. Man ought to take away his own individual spirit so as to clean the hexa-radicals¹ of seeing (the eye), hearing (the ear), smelling (the nose), speaking (the mouth), willing (the mind) and feeling (the tactile sense). In case he is awakened to have the sense of gratitude for the goodness of Heaven and finds what Heaven's Will is, he will come to have the true heart in him. He should lead his life using such words as are coming out of the true heart.

As I stated already, man is the child of God, His

1. Hexa-radicals: Six elements of mental function.

temple and an epitome, or a miniature copy of the universe. Man was created by sounds being provided with sacred sounds by God as the formation of the universe was done. Word was made in the human world, but sound was made by the intentions of God. When word was made, it was made by the true heart so that it might communicate between man and man. Word was made by the combination of the true heart and the truth of the universe after the former was communicated with the latter. Words were made one by one while man was making an advancement in spirit in conforming to the intentions of God. The first words were those which were given to the created as their names. Now that such a word with no selfish thought in it, is a true and righteous one, it is to be united with the truth of the universe. So that it can be said that truth is word. Man's true heart is such a one as has nothing like selfishness in it. Man's heart becomes a true one only when it comes to have nothing in it, and such words as are communicating with Heaven's Will are to be perfected in it, that is to say, spiritually vacuumed. There is neither goodness nor evilness in the true heart. Therefore, it is to be in accord with God's Will. In case the origin of a word is investigated by means of telepathy, it is found that such a word as is communicating with Divine Will, has the divine virtue, light and the power of clarifying any affair or thing. For this reason such a word as has the truth of the universe in it, is needed. In this sense, I say that Word is God, or Word is Power, or Power has Virtue in it. Word is a being which communicates with God's Will. It is the reason why there are good words and evil ones in our human world that there are such people who are abusing their words with selfishness against the truth of the universe, not being in accordance with Heaven's Will

and not knowing the love of God. It is the reason why there are goodness and evilness in the human world that such people are throwing our world in disorder. It is required to use any words in compliance with Heaven's Will, and then the power of God and His virtue are to be furnished with such words.

The force of creation is the activity which is caused by the magnificent ceaseless actions of the tetra-source of heaven-earth-fire-water. Heaven and earth are maintaining the force of life being in one body by this action. All the created are living by the force of creation together with heaven and earth. The force of creation, that is, the great atmosphere, is bringing all things into being and growth-promoting them. It makes four seasons in a year for the growth-promotion of the created. I call this force of growth-promotion the tetra-force of heaven-earth-fire-water. In other expression, it is the daily life of the universe. The humankind will find Divine Spirit if they lead their lives using the words consisting in God's Will in order to clarify Divine Will. The humankind should be living in compliance with the laws of the universe so that they may have the divine virtue in the heart. Man is apt to think of some economic matters when he considers his living. This is important for him, but it is not all for him, but he has to live to the living of God, working in accordance with the transcendental principles of the universe. This is the true living. Therefore, man should not make a misunderstanding in this respect. It may be the happiest thing for a man to be able to lead his life in sound health. For this reason, it is the true way of living for a man to be active just like the living of God. Man should be living with this idea in his heart. A certain great power of spirit is acting in our hearts when we have received God's Will

in us. I call it the spiritual growth-promotion that one's spirit is communicated with Divine Will and his spirit becomes active being enforced. I call it the physical growth-promotion that the spiritual growth-promotion in the heart comes appear as virtue and it acts in a physical way. I call it the oneness with God that spirit and flesh are united like this way. Any one who goes on with an individual spirit, namely a thought of individualism, will come to ruin in the end.

The work of the spiritual growth-promotion is called by such terms as the great art of spirit or the almightiness of supernatural science. It is called the growth-promotion that all the created are growing, and it can also be expressed by the term of the materialized science.¹ Such expressions as the growth-promotion, the force of creation, the great art, the world of spirit or the materialized science, are all given-names to the various activities of God who is in the Sphere of no beginning and no end, and neither goodness nor evilness existing. As there is nothing except the Great Spirit in the World of God, it is my efforts to transmit the Great Spirit of God into the human world of spirit by word of mouth. Therefore, in this world there is no corporeal way to express the state of circumstances of Divine World to perfection.

A man-in-God or a man of theosophical intellection² ought to be furnished with the truth of Divine World in the heart, that is, the fundamental reality, and he has to

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1. The materialized science: Behind our science there is a source from which our science has come out and will come. Our science is the result of our researches based on human knowledge. The word 'materialized' is used to denote a thing or a matter on the human side.
 2. A man of theosophical intellection: A man who has an ability to acknowledge anything in the world of spirit being enlightened by the Power of God.

expound it as doctrines. In case one makes an advancement in spirit and realizes what the world of spirit is, he will find that the World of God is in the state of nothingness and it will be the only way for him to express it by means of telepathy or some gestures and signs of the eye or the hand. There are words in the World of God, which are not found in the human world, so that one will be able to perceive Will of God only after he is disciplined in spirit.

There are hundreds of gradations in the world of spirit, so it is not so easy to tell about it. Therefore, while one is in the first stage, he can not tell what the other stages will be. But there is nothing incomprehensible in the world of spirit for a man of theosophical intellection once he gets in there. In case a man realizes the spiritual activities of the tetra-force of heaven-earth-fire-water, he will recognize all the circumstances of the universe, because he is specially authorized to receive the Great Spirit of the universe in him. The person who has received it in him is called a man of divine virtues. Divine World is so venerable like this, and it is far beyond any expressions of human words.

Divine Will one has received in him, is called the divine virtue. The power of the divine virtue has such function as penetrates into all creatures. God desires man to receive the divine virtue in him. So that, such a living way to go on with a thought of individualism without recognition of the significance of the universe, disgraces Divine Will.

There is a sacred instrument called *Amatsu-Kanagi*. It is a tetrahedron piece of wood in the size of about three inches in length. The four surfaces are painted in the order of blue (as heaven), red (as fire), white (as water) and yellow (as earth). There is a description about this

in an old literature, and it reads 'one body which has four surfaces with a name on each surface'. There is a pack of eighty divining-rods which is called *Sugaso*. The *Sugaso* is made of *Misohagi* (a loosestrife—a plant). The *Sugaso* is about two feet in length. This instrument is used along with the *Kanagi* when man entreats God to tell him the actual circumstances of the universe. God's intentions are announced to this world by way of *Futonorito* (The most sacred prayer). Such teachings as are existing all through the space of time of past, present, and eternal future, are revealed in the prayer. One will know all the state of affairs of the world by his power of spirit if he uses *Kanagi* after his spirit being instructed. God guides a man like this way if he depends on Him entirely. The principle of the tetra-source of heaven-earth-fire-water is modeled after the type of four seasons. Man has four elements of soul which I call the tetra-soul. They are representing wisdom, courage, love and affection. The tetra-soul, that is, the four elements of spirit were created on the principle of the tetra-source of heaven-earth-fire-water.

The origin of the universe is the tetra-source of heaven-earth-fire-water with which teachings for spirit were established. Such teachings for spirit are represented as religion. In this sense the humankind has no way of living without religion. Therefore, it is the most important for men to be cultured in spirit.

(Teachings told on October 23rd, 1955)

X

In Regard To *Sugaso*, A Divine Instrument

I will talk about *Sugaso*. The *Sugaso* is made of the stem of a loosestrife, and the number of the rods of one pack of *Sugaso* varies according to the usage. I will talk about it which is used in number of eighty. The significance of the use of *Sugaso* is described in an old purification-prayer and some old literatures. The meaning of description which reads 'to divide them by eights' is not clear from old. In those days such was an oral instruction in Japan, so that the form of *Sugaso* in olden times became unknown as the use of *Sugaso* fell into decay along with the changes of times. Master Ōshigori re-established it of late years with a belief that it tells divine revelations. Since then the principles of *Sugaso* have been applied in many ways taking his theories as a standard.

It must be cut in the length about two feet. That of about one foot and seven inches long is generally used. The number of eighty was fixed according to the number counted in the form of *Kanagi* which were placed in the shape of a chrysanthemum to manifest the formation of the universe and the actual state of God. A pack of *Sugaso* is divided by eight rods and the number of the remaining rods is applied for the arrangement of *Kanagi*. When *Sugaso* is being divided, the performer must do it with his spirit purified, praying for the descend of God on *Sugaso*. Thirty-two rods or sixteen rods are used for studying.

In the case of illness, some names of diseases are written on the same number of pieces of paper temporarily. Then, after praying to God, the rods of *Sugaso*

are divided till one of them points one of the names of diseases. If I ask God whereabouts of a devil walking round with *Sugaso* in hand, one of the rods stops in the direction in which the devil is. Whether the performer is in touch with the world of spirit or not, *Sugaso* works variously because of its being a divine instrument. A study on *Sugaso* is called 'the science of *Sugaso*' or Sugasology.¹ There are many points of study which can not be developed being caught by the preconceived thought of Sugasology. There are some who are doing such a work as *Sugaso* as an expert of a school of Sugasology. Those are not real performers of *Sugaso*.

In what significance was the principle of *Sugaso* established? When a person prays to God in mind, the thing itself of the mind comes to appear on the tip of the finger and it radiates spirit-rays. The plant of a loosestrife is called *Sugaso*, for it is a plant which is communicated with God. For this reason God is entreated to descend on *Sugaso*. *Sugaso* is used to trans-place the Soul of God in *Kanagi*. This is an important point. It is the first important condition that the rods of *Sugaso* must be divided by the power of divine virtue. When Divine Soul descends on *Sugaso*, *Sugaso* itself becomes the incarnate, that is, a living type of God, and tell us all about the universe. So that, Sugasology is one of the three sacred studies. Sugasology itself is a materialized study, but *Sugaso* itself is a divine service to perceive Divine Will being in communion with God. It is hard to realize the matter of the universe by the knowledge of Sugasology, but it is only available to acknowledge some affairs of human beings. There is such a distinction between Sugasology and the divine-souled *Sugaso*.

1. Sugasology : *Sugaso* + logy [= science]

Sugaso is a spiritual thing, so that it can not be said the genuine *Sugaso* unless it is related to God. *Sugaso* is similar to a fortune telling if it is used as an application of Sugasology. *Sugaso* itself is a divine method which is directly related to God. Therefore, any one must use *Sugaso* after he has well perceived the Great Spirit of the universe.

The colours of *Kanagi* are representing heaven by blue, fire by red, water by white and earth by yellow. The section of a block of wood is about half an inch square and the length is about three inches. It is made of cypress, and the top and the end of it are marked in the colour of black so as not to be mistaken. When *Kanagi* is applied to perceive Divine Will, His Spirit moves into *Sugaso* first and divides the rods of *Sugaso* into some numbers. The number of the rest is applied to *Kanagi*, and then the matter of the universe is expressed on it being communicated with the intentions of God. It is the reason why the universe, the humankind and all other things are being composed by the principle of the tetra-source of heaven-earth-fire-water. One and all matters of the universe are to be expressed on *Kanagi* and *Sugaso* as it is the intentions of God to guide all the created. But the science of *Kanagi*, or Kanagiology¹ is but a study, and it is not communicated with the Soul of God. So that, it is hard to realize the actual state of the universe only by applying the theory of Kanagiology. The application of *Kanagi* will be of use in some extent. Kanagiology is a study on such subjects as the methods of application, the significance of it and the matter of God's descending. The performer has to know first the sublime virtues of heaven, earth, fire and water before

1. Kanagiology: Kanagi + o -logy

he tries to express the actual state of God on *Kanagi*, or to perceive the actual state of the universe.

Kanagi and *Sugaso* are inseparable things, and those were originated in Japan as the divine instruments to perceive the actual state of the circumstances of the universe. *Kanagi* and *Sugaso* are regarded as the highest subjects of all studies. But the application of *Kanagi* is not an ordinary study. It is a divine principle to perceive the actual state of God, namely the universe. Those are so venerable divine instruments for the humankind, with which God gives them His guidance. He shows the humankind the transcendental principles by these divine instruments.

Kanagi should not be used abusedly. God gives the humankind His guidance so that they can realize all about the past, present and future by what expressed on *Kanagi*. God instructs man how to know what he is unable to apprehend by human intelligence with this divine instrument. In olden times *Kanagi* was used to a great extent, but it fell into decay since the middle age, and the name of *Kanagi* only remained. I am sure that the application of *Kanagi* has been perfectly re-established again now. So that, I believe that it is the best way for a man to lead his daily life on the basis of the teachings of *Kanagi*. *Kanagi* is also applied to examine the matters of human thoughts and economy by the principle of numerology.¹

The Will of God, who dominates the universe and all creatures, comes to appear on *Sugaso* and *Kanagi*. The most useful divine teachings are to be given when *Kanagi* is applied being based on the foundation of the sublime virtue of Heaven over the science of *Kanagi*. If a man

1. Numerology: Numero [numeral]+logy [science] A divine science to judge the matters of the universe by the application of numerals.

of theosophical intellection uses it in order to find the actual state of the universe, there will be found some way to clarify all the state of affairs of the world. It is hardly possible to explain how it comes, because it is in the sphere of spirit. If any way of improvement higher than the present science is taken out of the World of God by the application of *Kanagi*, it will bring the utmost welfare to the humankind.

If the intentions of God of the universe are known by the application of *Kanagi*, a better world than the present one will be established. Like this way the application of *Kanagi* will convey Divine Will to this world so as to establish a road to happiness for all human beings. I wish to make it clear that the time has come to use the divine instruments of *Sugaso* and *Kanagi* which have been transmitted from generation to generation in Japan. Those divine instruments will turn into the same things which a fortune-teller uses, if the performer who is not communicated with God, uses them by his knowledge of Kanagiology. *Kanagi* must not be used to ask about a private affair. If it is used like this or used with human knowledge, it is nothing but a fortune-telling.

I will talk about *Futo-Norito* (The most sacred prayer). A prayer which is offered in the human language after Divine Will being expressed on *Kanagi* passing through *Sugaso*, is called *Futo-Norito*. The science of *Futo-Norito* is originated in the words coming from God. Human creatures are leading their lives by using such words in accordance with the law of rhythmical circulation¹ of the universe. The science of *Norito* (prayer) clarifies such questions as the origin of word, its meaning and how to

1. The law of rhythmical circulation of the universe: All things in the universe are in action in accordance with the law of periodicity though we are not aware of it.

use it. But, as the science of *Norito* is a materialized study, it is not communicated with God however the application of words is perfect. The word in mind is refined when the Will of God of the universe is felt in the heart, for such sounds in the space of time of creation turn into words. Word was originated in the Will of God. Therefore, when such a person who has the divine virtue in him, speaks about the actual state of God shown on *Kanagi*, his words are called *Futo-Norito*. God's Spirit can be shown on earth, for He expresses one and all things and matters through *Kanagi*. In case the performer uses *Kanagi* after he has known the nature of *Sugaso* and has taken the sublime virtue of it and also the sublime virtue of *Kanagi*, that is, the sublime virtue of the tetra-source of heaven-earth-fire-water, he himself will turn into a divine-being just as God Himself and he will speak his words as the words of God. It is possible for him to lead many people by such words.

It is told that *Kanagi* was given to a man of theosophical intellection by God in olden times, or a certain man of theosophical intellection made it. But such is an oral tradition which is hard to be proved. *Kanagi* was used very carefully because anything concerning the universe or human affairs was revealed on it. The revelations shown on *Kanagi* came true in those days because of that the then men of theosophical intellection entreated God with sincerity as if a child asks its parents innocently. Since then men made an advancement materially, but their spirit were not raised. I think it is the reason why the essentiality of the divine instrument of *Kanagi* was lost. We studied it after Master Ōshigori had found it, and I firmly believed after my researches that the truth of the universe is revealed on *Kanagi*. But as it is a matter of spirit, it is hard to explain what it is in fact.

I can only tell that it is the most authoritative instrument to find the truth of the universe.

Sugaso, *Kanagi* and *Futo-Norito* reveal the Will of God of the universe on earth as it is. *Sugaso* interprets Spirit of God into *Futo-Norito* as a revelation of God for the sake of the development of the universe and the elevation of the humankind. *Sugaso* is representing the spirit of the divine sword,¹ and *Kanagi* is representing the spirit of the divine beads.² The divine instructions revealed on *Kanagi* are the teachings for all men to know how they should live and in what manner they should proceed on. From this fact I call such teachings as are revealed on *Kanagi* by the word 'religion'.

While *Sugaso*, *Kanagi* and *Futo-Norito* are being studied, they are remaining as a sort of science which is not related to God. Such a study is one stage in a preparatory period. When a man wishes to enter the World of God, he has to use *Kanagi* in accordance with the Great Spirit of the triadic body of *Sugaso*, *Kanagi* and *Futo-Norito*. In this sense, *Futo-Norito* has such a power as makes a sensation in heaven and earth immediately when it is offered. I think the time will come on some occasion to lead the humankind of the world by way of *Kanagi*. I believe it is needed to lead the humankind with the triadic divine instruments for the establishment of a way to perfect the universe and human beings. In short, it means to stand proxy for God by using the divine words revealed on *Kanagi*. Man should be a proxy to God. He, therefore, is called the lord of creation. It goes without saying that this world is namely Divine World while there is the lord of creation.

1. The divine sword; 2. The divine beads: Two of The Three Sacred Treasures including the divine mirror.

The divine light, power and virtue of God must be expressed by word of mouth. The humankind is living as the origin of the life and the rhythmical circulation of the universe because of the words used by them. What is composed of word and spirit of *Sugaso, Kanagi* and *Futo-Norito* is the most important thing and required to show the fundamental and latent power for the humankind. There are a number of experts of the sciences of *Sugaso, Kanagi* and *Genrei* (Lingua-soul).¹ Scholars are not always the persons who are well trained as performers of the divine methods. They are not qualified to lead the humankind, because they are not communicated with God even though they know of the matters of the triadic divine instruments. They are only remaining as scholars. Such is the actual condition regarding the persons who are dealing with the triadic divine instruments now-a-days, and so it is hardly possible to find even a man who is provided with such an ability as to deal with the instruments. For this reason, the humankind took the course towards a change for the worse, and they have come to a spiritual standstill. Such is the actual state of human beings, so that God is intending to call all men back to Him by sending men of theosophical intellection who will do divine works with the triadic divine instruments when the time comes.

The people of today are living on the principles of human morals rooted in such thoughts as materialism and individualism. But in case God's intentions are preached to them, all men will be revived without leaving only a thing dead. It is no need to say that God is the owner of the greatest power, so that all men will be able to fulfil their duties as the lord of creation by receiving His

1. Lingua-soul: Soul of word. The noumenon of a word is spirit.

divine power in themselves. When the spirit of *Futo-Norito* is transmitted to the humankind, they will find Heaven's truth and come to feel grateful for Heaven's grace. Even evil-hearted men, superstitious people and those in heretical ways will be regenerated hearing at the voice of God, and then a better world will be established for them. It is a sort of superstition to long for the world peace, or the coming of the Saviour only by human notion without divine principles. We hear sometimes that a certain man says he himself is the saviour. Such an illusion of his comes out of his superstition. It is absurd for him to have such an illusion.

Such a person deserves to be called the Saviour when God comes to appear taking his flesh and blood as a corporeal Divine Being. The coming of the Saviour will be realized by God's decision, and it will be revealed on *Kanagi* before the Saviour's coming. I have stated the out-line of the actual fact of *Futo-Norito*. It is hardly possible to explain the details. I am sure there may possibly be some critical views on my statements, but those people who venture to do it, do not know the matter of the World of God as I said previously. There are many who are studying the subjects of *Sugaso*, *Kanagi* and *Futo-Norito*. Such persons are but researchers, so that they are called by the name of scholar. Such a study is a sort of science to learn how to deal with the instruments. They are well versed to explain what they have mastered, even so they are not communicated with the World of God. Though one has mastered the divine-art only, he is not a true scholar. He can not be called a real scholar unless he comes in touch with the World of God. Such a scholar as tries to criticize a person who is in the state of being in communion with Divine World, ventures to thrust the sun with a stick. He is entirely out of com-

munion with God: He creates something out of his own intelligence thinking it as if it were the Will of God. Though I state like this, I have no mind to criticize others, but I do hope as many people as possible will acknowledge the actual fact of the triadic divine instruments for the benefit of the humankind.

(Teachings told on October 29th, 1955)

XI

In Regard To *Kanagi*, A Divine Instrument

Sugaso, *Kanagi* and *Futo-Norito* must be used by the divine-method, but there is no regulation about it in this world. I stated the nature of *Kanagi* and how to apply it in a materialistic way. It seems as if it were a story of a dream when it is told in this world. The art of using it has been instructed from a man-in-God to another man-in-God in the oral method, and there is no regulation either written or oral. The application of *Kanagi* ceased to exist since the middle age, and Sugasology, Kanagiology, the science of *Futo-Norito* were re-established of late years. It is the characteristic feature of *Kanagi* to give instructions for administering the world from the standpoint of the humankind. This divine instrument has it as the object to give the humankind such teachings as lead them. It is God's intention to re-establish the use of *Kanagi* to save the humankind out of the spiritual standstill of them. A man of theosophical intellection, that is, a man-in-God, will use *Kanagi* by the divine-

method after he has received the sublime virtue of the universe. Then God will give him the divine revelation. He will use a certain number of the rods of *Sugaso* and *Kanagi* in order to perceive the revelation. When he finds it, he will arrange it in the words of *Futo-Norito* which are composed of spiritual and beautifully refined words. Even the revelation given in a word will be arranged by a man-in-God, and he will expound it in detail by interpreting it in number of refined words.

Kanagi must be used with virtue and not with intelligence. However intelligent the performer is, he will not be able to have a correct judgement, because the application of the instruments is a matter of spirit and not that of human intelligence. The object of applying the instruments is to announce the state of circumstances of the universe to all men. With this the reformation of human creatures' spirits will be actualized, and the venerable divine light, power and virtue will be provided with the humankind. It will become a great blessing for all men and eventually for the universe, because all the created will be spiritually revived. It will bring prosperity to all beings, too. It will be the time then to entreat the coming of the Saviour, and God of the universe will answer it and appear in a man's flesh and blood. God will show Himself on earth after the world and the spirit of the humankind are purified by the revelation through *Kanagi*.

Kanagi is such an instrument as takes out all things from Divine Spirit to teach and guide the humankind to perfection. When the Saviour appears, the universe and the humankind will be brought into perfect condition.

I believe that the time of peace will surely come when all human fellow-creatures become rich in spirit by the effect of this venerable instrument of *Kanagi*. Such is

the actual fact of *Kanagi* which is viewed from the world of spirit, and it is quite different from that in this world.

Kanagi is not the only thing which reveals the actual state of the universe. There is another thing which reveals it. It is called *Kangakari* (Divine-Inspiration¹ while a man is possessed by God). But there have been no more than two or three cases of *Kangakari* in which the Great Soul of the universe took possession of a person. There has been scarcely any case in which the actual state of the universe was revealed though it was called a case of divine-inspiration.

In this world men created gods out of a notion based on human intelligence, so that they are not really aware of what God is telling. Divine-inspiration of the Great Soul of the universe and the application of *Kanagi* are the only way to clarify Divine intentions. In the course of using *Kanagi* Divine intentions are made distinct by colours, words and revelations. Divine intentions are made clear in regard to all sorts of matters after those are examined by *Kanagi*.

I call such a work of clarifying Divine intentions by the term of supreme-religion² so that it may not be confused with an ordinary religion. *Kanagi* is the first stage wherefrom the general principles of God are displayed, and then all men will realize what Divine principles are. The Saviour will come to appear to answer the desires of those who have well acknowledged the divine inten-

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1. *Kangakari*: Kan [god]+gakari [take possession of]. When a man is taken possession of by God (or a god), he feels divine inspiration in his self. The term Divine-Inspiration implies this state of one's spirit.
 2. *Supreme-religion*: This differs from an ordinary religion. A general term which denotes anything concerned to the noumenon of the universe. Supreme-religion implies everything in the universe.

tions. Therefore it is the first important thing for men to pray for the coming of the Saviour. *Sugaso* is a connective between God's Spirit and the humankind. So that, it tells the humankind the intentions of God by the lingua-soul, that is, *Futo-Norito* as I stated before.

It is the reason why this world is regarded as Divine World that God is abiding with us. A man is a child of God and His temple because of man's being a derived soul and flesh from God. In consequence, it can be said that a man is a god since he is an epitome of the universe.

But such a person who has no belief in God while he is the lord of creation, can not be a god. A person who has the Great Spirit of God in him all the time and in obedience to His teachings, deserves to be called a god. Such being the fact, it may fairly be said judging from Divine Will that this world is the World of God.

(Teachings told on October 31st, 1955)

XII

Kanagi, A Divine Instrument And Its Colours

The colour of blue of *Kanagi* represents *heaven*, and it is numbered one count. This shows the natural colour of the sky. The colour of red represents *fire*, and it is also a colour of nature. Fire is numbered two counts. The colour of *water* is white as it is seen in the colour of an ocean or a large river. This is also a colour of nature. Water is numbered three counts. Yellow represents *earth*, and it is numbered four counts. In spring as

trees and plants begin to bud, earth is represented in the colour of yellow. The tetra-source of heaven-fire-water-earth, which are represented in those four colours of nature, is dominating the universe. In consequence, all creatures are able to be alive with the beneficial gifts of the tetra-source. I regard the spiritual quality of a colour as its virtuous quality. Therefore, when it is investigated to the bottom of it, what the noumena of 'heaven', 'earth', 'fire', 'water' are, will be found.

There was darkness in the universe at the beginning. When the sun came to exist, it gave light and heat. The colour of black on the end of the block of *Kanagi* represents this darkness. The moon works to give a soft light. So the earth is represented in the colour of yellow. The colour of black means that light came out of darkness which was the foundation of creation at the beginning. When those four colours are mixed in various combinations, many different colours are to be made. *Kanagi* gives various indications by such colours as obtained by mixing some of the four colours according to the truth of the universe. The power of Transcendental Divine Soul comes to appear in colours. I call it supreme-religion to expound such spirituality as is existing in things. *Kanagi* is an instrument which is applied to find God's intentions according to this theory. If the change of colours of the tetra-source of heaven-earth-fire-water in the phenomena seen between heaven and earth is watched very carefully on a fine day, this theory will be found there. All the matters and affairs of the universe are to be found being examined in the classification of colours by way of *Kanagi*.

It is impossible for such a man who does not know the truth of the universe concerned to colour, has no ability to find the Power of God. As I am not a man of learn-

ing, I am ignorant of anything in this world. But there is not a thing that I can not comprehend when I look it from the world of spirit, rising above the world of learning. If I talk like this way to the scientist or the wise, he may surely feel what I speak of, is a lie.

The theories of *Kanagi*, *Sugaso*, and *Futo-Norito* are too profound and recondite to be explained. Therefore, it is hardly possible for me to expound them so that people can apprehend, because what I have in mind to say, are pertaining to the world of spirit. If I had been well educated, I could be able to express much better. But if I could have done it, I might have sinned to judge God's Will. God ought not to be judged without cause. So that, I feel happy for my ignorance. I am always trying to expound the truth of the universe while I am in communion with the Great Spirit of the universe in the state of being pure innocent and ignorant. But I hear some people laugh and ridicule at me when I talk like this. They are not aware of their act of blasphemy of ridiculing at Divine Will. Such being the fact, I am unable to express it either by word of mouth or by writing. Notwithstanding this, I venture to speak with agony and a source for tears in the heart. What I talk are simple, but they are the impressions I have had in the world of spirit. The only thing I regret is that the present day scholars' views are greatly different from mine.

(Teachings told on November 2nd, 1955)

XIII

Knowledge And Superstition

A man who has a belief in a certain religion, will fall in individualism when he creates some principles with his own intelligence, which he thinks the best for the purpose of doing some works. He will put others to trouble, and he himself will fall in the hands of a devil without knowing it. Such a man is apt to criticize others though he has no ability to know what the state of his own spirit is. He tries to make others agree to him saying as if what he has found, were the divine mission. One who criticizes another person, can not examine his own spirit. Yet he tries to examine another person's spirit. It means only to spoil another person's spirit to do such a thing. It is hardly possible to make such a man convert. It is why he sticks to his own thought too much and does not try to accept what another person says. It is very unsafe for him to be like this. A man who has a belief in some religion must be careful first in this point.

One who has made an advancement in intelligence, will come to have some others for his enemies, and he will slight them. A man of intelligence and wisdom is apt to tell a lie, and set such a thought as individualism in another person's heart so as to create superstitions and heretical ways. He will destroy Divine Will like this way. An intelligent person does not always make a success in the world. A man is destined to go into a way unconsciously where there are many sufferings because of such a thought of individualism. Such a man as this is seeking for sufferings of his own accord. For instance, an intelligent man is sometimes thought by others

that he will become rich. But the fact is contrary to this. An average man with no special knowledge works very dilligently, and so he will become a man of virtue unconsciously while he works very hard with no ideas to make money. Such virtue he has obtained makes him rich. A man of intelligence as a whole is going on into a world of sufferings day by day, no need of saying success. It will be found if observed attentively that the ideas of men of intelligence have mostly come to end in failure being affected by their knowledge.

Knowledge does not have the quality of virtue in it. A man will be furnished with virtue owing to his trustiness. Virtue I mention here is one's personal quality to obtain the Power of God in his self. Regarding knowledge I can say that one who has the true intellect with Divine Will in it, will make a success. Such a person with human knowledge alone in him will not comprehend what the World of God is, though he says as if he has found it, or has seen the divine mercy there. It is simply found that he has had an illusion coming out of his own theory and knowledge. The World of God is consisted in the pre-existing truth before the genesis of the universe. So that, it is not a question of knowledge whether a man finds it or not, but a question of his quality of spirit. One who says he has not found it, has found it already, and another who says he has found it, has not found it yet. Such is the actual fact in this world.

An intelligent man is apt to make some ideals of his own, and he tries to go on with the ideals. Another intelligent man who has no ability to examine his own mind, tries to go on only with his self-confidence or simply curiosity. A man is apt to be proud of his knowledge when he makes an advancement in it, or he gives publicity to himself. Sometimes such a person speaks ill

of others, or spoils others' fames. But a true man of righteousness speaks good of others and does not tell his own exploit. Knowledge has such quality in it as destroys this world. Therefore, we must go on our way bearing this point in mind. Such a man of intelligence who believes all what he thinks are correct, will show the cloven hoof unconsciously, and have it caught by others. Such a man of intelligence of self-satisfaction is caught by the cloven hoof. Poor man! How miserable a man who is not blessed by God is! There is nothing but to say miserable. In some cases an intelligent person is a black sheep in this world. If he is viewed from the world of spirit, it is found that he is a lunatic. At present this world is the world of men of wisdom and men of leadership, but I am under the impression that this world will naturally be made to depart from the present state according to the principle of the rhythmical circulation of the universe, because the present age is Divine World.

Man was created to be furnished with the spirit of heavenly truth. Man will have a sense of gratefulness just when he comes to be aware of the heavenly truth. The more the power of God is increased in him, the more is intensified the sense of gratefulness. He will become humbler, and the self-notion, or individualism will disappear.

In regard to the matter of faith, it is the most important thing for a man to revere the intention of God of the universe first and to be thankful to all things. When a man has a fine quality of gratefulness which I call the virtue of thankfulness, all men will long after him. When a man has a sense of gratefulness in mind, he will speak good and refined words, namely merciful words, and do spiritual works.

When a man is superstitious, he will come to feel as if there were no god in this world though God is really existing. Superstition arises when a man believes what he recognizes is always true. Though what he believes is right, if he does not know how to apply it in a correct way, it will turn into superstition. It is also a part of superstition to make a misapprehension, or take one thing for another. What one decides by his own sense is apt to change into superstition.

One who deceives or defraud another person is devilish. One who tells what does not exist as if it were existing, is also devilish. One who tempts another person, or disturbs another person's peace is a devil itself. One who makes something disadvantageous for the nation, or the created, or is ambitious to attain his own object acting with honeyed words, is another devil.

Such a one does not think himself a devil, because he is working with a belief that his work is right. But he is found a devil by others. It is hardly possible to make such a person awakened in spirit to find that he is lingering in the way of superstition, or heretical faith, or acting as a devil, however he is warned. A devilish man will bring his mental ability into action unfavourably. A heretical faith makes a man apply his knowledge in a wrong way. A low grade man in spirit with no mental ability to make a distinction between goodness and evilness, will fall in superstition.

(Teachings told on October 23rd, 1965)

XIV

Significance Of The Existence Of All Things

It is represented as religion to research the significance of the existence of the whole universe and the pre-existing truth which is the noumenon of the universe. As remarked before, it is called faith to have a belief in the truth of the universe with a sense of gratefulness. It is hard to explain concretely the genesis of heaven, earth and all creatures. I call those three of heaven, earth and all creatures by the name of *the way of divine principles*. The sun, the moon and the star are also called by the same term. The activities of Transcendental Divine Soul in relation to the creative-force and corporeal beings are all full in the universe. This is also called by the same term of *the way of divine principles*, for all mentioned above are the incarnated beings of the divine principles.

God is residing in heaven in the prayer of purification relates the state in which Transcendental Divine Soul is full in the universe. This state is the origin of the force of life of the universe. This is also called by the term of *the way of divine principles*. The way of divine principles is incarnated in this world as soul, power and body. It is represented as religion to be in obedience to Divine Will appreciating the Great Spirit of this Way (a simplified expression of the way of divine principles) and to have a belief in it. It is called doctrine to expound the divine state of God according to the truth of the universe. The activities of God are brought into action by truth. The activity of Transcendental Divine Soul is the same thing as truth.

When this truth is transmitted in a man's heart, it

turns into faith. Faith is not to be produced by an individual person's knowledge. If a man finds what truth is, he will know the living system of the universe, because the universe is a living organization and not a lifeless being. Accordingly the rhythmical circulation of the universe is generated by the Will of God. The rhythmical circulation of the universe is the systematized living of God Himself. And the organism of the humankind and its rhythmical circulation are the extension of the rhythmical circulation of the universe.

Man is living as an extension of the living of God. Therefore, he is unable to maintain his living force in case he leaves off God. Consequently, the humankind will be protected by Transcendental Divine Soul if they lead their lives in accordance with the Will of God. It will hardly be understood by the judgement of human intelligence.

In order to find truth, man has to find God first. To think of God means to return to Him. It is man's duty to return to God. A man is born by the graces of sun, moon and earth, and he is brought up being protected by them. When he goes back to the abode of spirits after he gets old, he returns being protected by the graces of sun, moon and earth. There is nothing incomprehensible for a man in this world if he believes in God. First of all, he should know that the systematized rhythmical circulation of the humankind comes from the Will of God.

The spiritual growth-promotion is an education which is being applied to man whether he is aware of it or not. This is a way of bringing-up a man based on the intention of God. When a man is in the state of oneness with God, he will be able to talk in some spiritual way with animals, plants and trees which are wordless beings. When man is raised in spirit up to this state, a road to

happiness for the humankind and all other creatures will be opened. It will be beneficial for the universe in the end. I call it faith to make such a frame of mind with a sense of gratefulness for Heaven's grace. It is God's intention of establishing a better way, making the humankind show their faith in behaviour so that they may not destroy even a thing in spirit, but revive all creatures to become useful for the ideas of God. Those who have not found God yet may not understand what oneness with God is, that is, man is living with God. They will say such a thought is the ideal of faith and it is impossible to be living with God. But this is the actual fact. It is possible for a man to live with God if he lives with great faith in him. His faith that he is with God, will give him His divine light, power and virtue in the darkness of the heart so that he will be enlightened. It is the first important thing for a man to have such faith as finds the truth of the universe plainly and makes him have a frame of mind to be grateful to God naturally, but not consciously. When he reaches this stage, he is already in the world of spirit. There is neither goodness nor evilness in the world of spirit. What is called goodness or evilness is found only in the materialized spirit of an individual person, that is, the human world. In the universe there is the pre-existing and eternal truth, and the will-force of growth-promotion coming from the eternal truth glorifies heaven, earth and all the created. The humankind is to be spiritually raised by this truth of the growth-promotion. From the point of view of the whole universe, there are numberless truths, and man is able to know only a part of them. Even from a part of them, a man's faith will find some divine indications fitted to the thoughts or the circumstances of the humankind so that he may transmit Divine Will to all men. Such,

I call, is the thing itself of faith.

As mentioned previously, the essentialities of *Kanagi*, *Sugaso* and *Futo-Norito* are to be reduced to one metaphysical being through which God is showing His Will to the world of human beings so as to guide all men according to their thoughts and circumstances. Accordingly, we are able to satisfy the Will of the universe only when we pray for the glory of all creatures, and not for the benefit of the human world alone.

I mean to say that it is the true faith to bring what one believes into action. Such a faith which is not brought into action, can not be called the true faith. It is of no use if a belief is not realized in some actions. When one's word is believed by others, it means that others have a belief in him. It is also a sort of faith of a man if he believes in something which heals him of a disease. When a man prays to God for the desire to earn money, or for the success of an enterprise, such a prayer may be regarded as his faith. It is the way of faith for a man to believe in whatever he likes. In the case of religion, if one religion founded on the basis of some materialized spirit of a man, it has no essentiality of religion in it though it is preached as if it were founded on the truth of the universe and furnished with the power of God. In the case of truth also, such a truth as is created by human intelligence is not related to the truth of the universe. Such is a psychological phenomenon. The words for 'truth' and 'philosophy of mind', or psychology in Japanese have the same sound as *Shinri*. The former is written in two Chinese letters of 'true' and 'reason' and the latter in two letters of 'mind' and 'reason'. Therefore, whatever is told as truth, it is philosophy of mind if it does not expound the true principle of the way of gratefulness to the universe. Though a

man talks about the mind-phase of God in a story of God he made, it only means that he is telling the mind-phase of his own. For instance, there are such persons who pray for healing of a disease, thriving in trades, or foretell a fortunate direction and the lucky or unlucky aspect of a house. Such prayers for thriving in trade or healing of a disease are not communicated with Transcendental Divine Soul, that is, God. Transcendental Divine Soul does not center on such a selfish prayer. Such is a sort of superstition.

A man, who prays for healing of a disease, is captivated by his preconception that he has obtained from some human made stories of certain gods. Therefore, he is inclined to consider any thing in a wrong way. The right way of praying to God is to entreat Him seeking after the truth of God being in obedience to His Will. There are some who are trying to heal themselves of diseases by means of incantation such as walking on fire, which they call a divine method. Such is not a divine method. The true divine method of healing a disease is to give some medical treatment after the genius of disease is taken away being purified by the Power of God. Those who are not living in accordance with truth are apt to be attacked by the genius of disease. If they live up to the principle of Divine Will, they will come to find the truth with which they will not be attacked by the genius of disease.

There are some who are suffering from being taken by various evil spirits, and on the other hand such as are trying to heal the sufferers. A firm belief is needed for them so that they may not be taken by evil spirits. When a man has had a true, firm belief, he is now already in the World of God. A man must not go astray hearing such people saying something or other as if it were true

faith, or true religion. Those people's stories are all created by their own philosophy of mind.

Some are teaching what they have created with their own ideas as if those were real theories. A theory ought to come from the Spirit of the universe. For this reason I call the Spirit of the universe the pre-existing principle. In consequence, a theory is equal to the Will of God itself. And a theory is equal to the clarification of the noumenon of the spirit of the universe. What a faithless man is saying, is but a theory he has made of his ideas. Such sort of a man gives a treatment on another person so as to heal him of a disease saying with a skilful art of speaking as though it would be healed by his treatment. An incantator and his believer think a charm is the best way to heal a disease. As this fact tells, there are many gods in this world, that have been created by the philosophy of human mind. It is next to impossible to make such people convert.

In the case of *Kanagi* as I talked before, God gives revelations in case questions are concerned to the affairs of the universe, but not to a private matter. It is why a sick person does not try to do the best that he believes his disease will be healed only by praying to God. If he is healed of a disease by way of incantation, that will set the spirit of a righteous man at defiance. Such a way of healing a disease makes a man idle and audacious and lose a mind to do best. It is God's intention to make a man do his best. While a man is doing his best, he will obtain an art of working, and also will become to have some sort of belief. It is a conduct against the Will of God of the universe to pray for healing a disease or money-making in a selfish way of thinking. It is against humanity to bring the people in the low state of culture and into superstitions and heretical ways.

But even a man had such faith as this, it would not always be a disadvantage for him, for it is a sort of discipline of a man's life in a sense. He will find True God in the end, and know that there is goodness against evilness just as fire against water, heaven against earth. Therefore, I do not mean to say any different faith from mine is wrong. I have stated the difference between a circuitious way to faith and a direct course to it. It is only a difference for a man either he comes to reach true faith by taking a roundabout way or a straight course. I call such faith as desires a private matter like money-making or healing a disease, a *materialized faith*. It is not a faith in communion with God. As it is a part of human trainings, it is but a labour with no fruit.

In our human world divine beings are called under the title of god. What is called such and such god by name is representing one of God's activities. This title implies such venerable beings as the sun, the moon and stars. When people worship a god or gods, they clap their hands, beat a drum or sound a bell as a ceremony or services. There are many names of gods, but they are representing many activities of God. Those activities are representing the various works of the growth-promotion which have brought up all creatures since the genesis of the universe. So that a man's belief in God will never reach Him if he does not realize the Will of God practically though he worships Him only by clapping his hands. If a man worships God like this way without expressing his sense of gratefulness to Him, he will not come in touch with God. Such is a materialized faith which is not related to God though it may not be said that he will fall into superstition.

I call it a materialized faith of a man that he prays to gods by way of formalized belief, prayer or incanta-

tion. God desires a man to advance in spirit seeking after a spiritualized faith first and then go into materialized manifestations. I had discussions with foreigners very often at the religious conferences. I found that most of them intend to reach the truth of the universe from the materialized side of faith. So that, they have so many reasons to discuss and have studied many subjects of learning so as to try to enter the World of God. It means that they are trying to go into spiritual discipline from the materialized trainings of spirit. It seems a right process of self-discipline if it is judged by human intelligence. But, it must be taken into consideration as a matter of fact that the universe was created by God in the order from spirit to substance. Before the creation, there was the pre-existing spirit. For instance, when a man goes by car or train he will not go without any object. Before he goes, he ought to think where to and what for. Like this, spirit precedes action. For this reason, in the case of faith, if a man seeks after it in this order, it is easy for him to put the faith into action. Foreigners and we are different in this point. There are many sorts of faith, but the ultimate object is all the same to reach God of the universe. I think, however, there will be many people who are unable to get to the truth of the universe because of the differences of the courses they take.

(Teachings told on November 3rd, 1955)

XV

God As The Creator

Man is born with a body which has long hairs on the head. As man is representing all the created, he is called the lord of creation. A being called an animal that has fur on the whole body breeds its young with the same form of a body which contains salt in it. A being which has wings lays an egg, because it contains very little salt. A mother-bird makes its young born in the egg for this reason. Fishes living in the sea and the river mostly lay the spawn. The water of a river contains a very little quantity of salt in it, no need to say of sea-water. The spawn is hatched naturally by the action of salt. The time of hatch of the spawn is shorter than that of a bird's egg. The time of hatch varies according to how it feels the action of salt, namely the spiritus-atmos of the universe. As I am not an expert, I can not tell the detail.

It has been told very often which the first was, a hen or an egg. Such a story is but an absurd argument, and it is not worth to be discussed. Every body knows an egg is hatched being warmed. An egg is made by God to be hatched absorbing salt in the atmosphere while it is warmed. Every body knows also that an egg can never be made by human technology however human knowledge makes an advancement.

One and all things in the universe were created by the creative force of God. Which the first was a hen or an egg, is a man's story who does not know the truth of the universe. Who in the world gave the force of life to the yolk and white of an egg? The truth of the universe gave this force of life to an egg so that it may

turn into a bird. In case the Will of God is made clear, every thing is to be found what it is. A seed sown in the soil grows to a plant to bloom flowers. A tree grows from a seed. A seed germs and growth-promotes being supported by the Power of God. If a man recognizes the existence of God, he will know one and all things in this world. This world is so mysterious and incomprehensible for those who do not recognize the existence of God. It is my expression that God is one seed. It means all things are produced by One God of the universe. It is represented as true faith to seek after this truth of the universe, namely the Power of God. I express such a state of a man who is made to find all the mysteries of the universe, by the phrase '*one being furnished with the divine virtue.*' When a man realizes them all, then he will deserve to be called the lord of creation.

(Teachings told on November 3rd, 1955)

XVI.

The Great Cause Of God

An insect lays eggs, and they are hatched being touched with air. From this, it is found that every thing is brought into a being by the touch of the spiritus-atmos of the universe. This activity of the spiritus-atmos is the noumenon of God. Every thing is brought into a being in the right order without changing its nature God has provided. It is clear in the fact that a horse has never been born of a cow, and a cat has never been born

of a dog. The accuracy of God's intentions is found in all things. Man's accuracy is secured when he is in accordance with the intentions of God. We will find it clear that we are in the World of God, or this world is the World of God itself, if we only look the world of animals attentively from both angles of truth and human knowledge.

In the case of fruit-trees, there are many different families of trees which bear fruits in each different season of the year. Even such trees observe the time and season God once decided for them. We are able to take nutriment from fruits in each different season of the year. So that, fruits are in obedience to Heaven's Will to fulfil their duties to the humankind. All fruits and farm products grow right in the season to perform the appointed tasks. Such an activity of a tree means it is observing Heaven's Will. All flowering-plants also bloom their flowers in the fixed seasons. Not a plant blooms another plant's flower on that stem. The life of every thing of all creatures is under the control of the tetra-source of heaven-earth-fire-water. From this fact it is found that there is a solemn good order which is preserved by God. It can be said that one who has no sense of gratefulness at this fact is an ignorant person who lacks knowledge about the world.

The universe is active in such a good order as this without anything mistaken. I express this actual fact by the word divine solemnity. It is found that Divine Will is being expressed in the corporeal state like this, in case it is observed that the growth of every thing is done with the circulation of four seasons. All creatures are expressing the Will of God much more plainly than a man can tell it in his language.

It is God's intention to express His Will in such a

wordless process. I think it a wonderful divine solemnity. I can not but say it is the World of God where we are living in now.

All other creatures but the humankind are obedient to Heaven's Will. Man is furnished with mental ability to learn all about the cosmic universe, but he does not try to know it. Contrary to God's expectation, man is always acting against His Will, forgetting that he has been brought into being by the Great Spirit of the universe. As he is not aware of his parental God's mind, he does not know how to live spiritually. He is apt to think as if he were born by himself, and so he thinks of the present in a materialistic way. It is the present state of the human world that men of wisdom have a pride in their achievements; those who have no knowledge in matters of truth are trying to make selfpublicity or run after a fame or a privilege, and they are fighting one another being affected by such a thought as materialism.

I think such is not always wrong as a whole. All men are now in the course of training themselves. I observe the present conditions of men as God's trial on them so that they may find the distinction between goodness and evilness. Therefore, men should try to get out of the world of training so that they may be able to follow Divine Will. Those who can not get out of the world of training and spend their all lives there, are unhappy persons who live in their own made world being apart from God while they are actually living in the World of God. Man should consider this question. Therefore, man should return to Him and go on the way of divine principles of the universe so as to enter the World of God. It is not difficult for him to do so. Man should reform his own spirit. After all men are re-generated,

that is to say, they return to their parental God with the same spirit as His, the present human world will be no more the same world as it is now. It will change into the World of God, and then human beings will become godly beings. It may fairly be said that they are gods. With this the souls of our ancestors will be saved, and we and our generations also will be saved. What I call the way of divine principles means that man proceeds on the way which God has established as He wishes. The universe will be glorified, and the humankind will be brought to perfection with this.

I stated before that *Kanagi*, *Sugaso* and *Futo-Norito* are applied to know the revelation of God. This divine process is called *Kanagi-Gyoji* (Kanagi-Sacred-Process). Teachings are set up all about the matters from mountains, rivers, plants and trees to the downwards like birds, animals, insects and fishes by the revelations of *Kanagi*, which are classified in the two major subjects of the universe and the humankind. *Kanagi* works to open the doors of mysteries of the universe for us to know Divine Will. Accordingly, the doctrines must be established by the divine process of *Kanagi* so that all men comprehend what Divine Will is.

(Teachings told on November 4th, 1955)

XVII

Natures Of Things

I will talk about the actions of all creatures. It is

expressed in their actions that all creatures are living in accordance with the way of divine principles. I lay stress on this point that we, human beings, must be grateful to them. It is often told that when a raven cries, it is foretelling the future of three days ahead. It is a fact, indeed. If such a person who is furnished with the divine virtue of God, heard it crying, he would know what its sound is meaning. A bird does not use many sounds, or the bird's words, but it tells the matters of the World of God and those of this world in one sound of crying. How mysterious it is ! One who has a supernatural sense of sounds which I call by the term of '*The sublime divine virtue*' of voice, can understand the meaning of the sound of its crying. One who is unable to solve the meaning of a bird's crying, has no mind to receive a supernatural power which God is sending to us, and so he is a man of no activity in spirit. If he only takes this point into his deep consideration so as to receive the supernatural power, he will find the intentions of God at last.

When spring comes, we hear the larks chirping merrily in the sky. A lark is chirping in two or three different tones. Those two or three tones do a work of a million words. It is the reason that a lark is living in accordance with the destiny related to the universe. In consequence, its one cry is enough to express the meaning instead of a million words. If one obtains the sublime divine virtue of voice, he will comprehend the meaning only by a word instead of a million words.

Man does a very useful work, but he must be grateful to a bird because of its particular ability to tell us the circumstances of God while it is soaring in the air, though we are unable to understand what its crying is telling. It is all the same in the case of a watch-dog. When it barks even once or twice, its barking passes for

a million words.

A man of the sublime divine virtue of voice is sensible to know what it is barking for; what it is telling to its master, or what it is speaking to a visitor. What a pity it is that a man can not understand the meaning of a dog's barking or of a bird's crying. Man and all other creatures are separated like this.

A man is provided with an ability to pronounce the sounds from seventy-five to a hundred and eight. Man is called the lord of creation for this reason. It is the reason why a man who is capable to speak thousands of words, can not understand the meaning of birds' voices and animals' that he has no knowledge of the sublime divine virtue of voice. From this point of view, it may well be said that a man is more poorly spirited than all other creatures though he exceeds them incomparably in knowledge. It is the reason that man degenerated due to his free will. He became selfish, and changed the World of God into a world of darkness. It is the actual state of the human world.

An animal has its own nature. An animal living on the ground has a nature called *Clay-nature*.¹ For instance a dog can feel a man walking hundreds of yards ahead of it, because it has a sensibility to find a man coming by something felt in earth. An ox can find a cow thousands of yards away from him because of his clay-nature. We find the same thing in the case of a tiger or a wolf in the mountains, which has the clay-nature. An animal has a particular sensibility that we do not have. In this respect it surpasses us, and so we should not disregard any animal, because it can be said that an animal is a

1. Clay-nature: It is believed that a living thing has some of such natures as 'clay', 'water', or 'fire'. A living thing which is provided with clay nature, has a special sensibility to earth.

performer of the way of divine principles.

Even a voiceless tree is acting up to the principles in four seasons. It is telling the directions of north and south, or the circumstances of the neighbourhood. The way of a tree-branches or the form of a tree is telling of the people living about there. It is well known that a lotus-flower turns round facing to the sun. Such a nature as all the flowers have more or less, is showing the latent disposition of admiring Divine Will. There are a lot of things like this. However it may be, even a wordless being is expressing its gratefulness to Heaven's grace like this story. Man should consider how to fulfil his duty as the lord of creation.

(Teachings told on November 4th, 1955)

XVIII

Spiritual Lineage Of God

Though there are many various kinds of vegetation, all of them have a spiritual lineage of each own. Vegetation is growth-promoted under the control of the force of nature in one immovable place as God desires. It does not have the five emotions of terror, sadness, pain, shame and joy, because it is not provided with spirit. This is all caused by the merciful thought of God. For instance it would not be painful though there were a fire around it. Vegetation will not grow in abundance without man's aid who is the lord of creation. For this reason it can be said that vegetation does its work for

the benefit of man. For instance, the colza gives us rapeseed-oil from the seeds. In the case of a tree, it has some mysterious appointed task. After it is cut, it turns into fire being burned; and then changes into earth to become a substance to grow vegetation. A tree is of great use for man because of its activity which Divine Will has provided with.

A tree is provided with somewhat of soul. We feel something looking at a tree when our soul is united with the tree's soul. It is the manifestation of what is called the tree's will. Such feeling is a way of talking between man and tree.

A tree shows the circumstances of the world more or less. It shows the changes of four seasons by colours. Such is the grace of a tree. A tree denotes the directions of north and south by its shape. It has a front side and a rear side. Its front side is showing north, and its rear side is showing south. The way of branches is showing east and west.

Those who have no theosophical intellection, may laugh at such a story of mine, thinking it childish. It is all caused by their ignorance of the Will of all nature. A tree grows under the control of Heaven's Will. In consequence, a tree knows all nature better than man does. So that when the lord of creation enters a forest with a sense of nature, all the trees there feel happy. It is clear that trees are under the control of the tetra-force of heaven-earth-fire-water. It is important for a man to lead his daily life with such a frame of mind as is found in the life of a tree. If a man has no sense of gratefulness to vegetation, he is acting against the Will of God of the universe. It is plain that trees and other creatures are all created by the power of Transcendental Divine Soul.

In the major purification prayer, there is such a sentence as reads 'God is residing in Heaven'. It means that all creature are formed with Transcendental Divine Soul. In the case of animals, they are provided with their natural clothing according to the changes of four seasons, and an animal was created first in the form of four-legged being. It seems to me that an animal was created without hands so that it could not do any wily action.

An animal is afraid of a man because he has a wily mind against the spiritual atmosphere of the universe. Accordingly, an animal is growing more naturally than a man. An animal has a keen sensitivity for it is growing entirely in a natural way. For instance, when a man comes to hunt it, it feels the man coming even a league ahead and runs away for its life. As the hunter has no keen sensitivity to find it, he makes his hunting-dog run after the animal.

As an animal was created first by the power of Transcendental Divine Soul, it is able to know anythings in the mountains and how the world is affected by them. We are able to know the state of affairs of the world by looking the way of an animal's living. I did not study zoology, so that this is my observation from the world of spirit. We must have a sense of gratefulness in many respects regarding animals and vegetation, and have duty to aid them so that they may live in accordance with Divine intentions. Those who have no sense in this respect, are acting against Divine Will.

(Teachings told on November 8th, 1955)

XIX

In Regard To The Tetra-Source

In order to make the essentiality of religion plain, it is necessary to expound the way of spirit in the human world. In some religions they are preaching absurd stories, or performing purification ceremony and such like. They are making good people fall in superstitions or heretical faith under the name of a certain god. Such is a special feature of a so-called religion. I hear men of wisdom are crying for the regeneration of religions. I hear also some people say all other religions are heretical ones or superstitions except their own religions. Some are boasting of their religions as the best of all.

True religion is related to the principles of the universe which have been maintaining the lives of all creatures by the action of the tetra-force of heaven-earth-fire-water since the genesis of all nature. The creator is the same as the tetra-force of heaven-earth-fire-water. The humankind and all other creatures are leading their daily lives owing to the power of this tetra-source. Accordingly, I have been preaching this principle to all men. I call this principle by the name of supreme religion. This supreme religion is based on the activities of the tetra-source of heaven-earth-fire-water, which is regarded as the foundation of religion. Man must not become disjoined from this principle. Man will find his spiritual parental Being in the heart by communicating with the Will of God. Man will become the child of God and His temple only when he realizes this spiritual parental Being in the heart.

When man finds his spiritual parental Being in the heart, the parental light will immediately shine on his

spirit and he will be provided with spiritual power. And when the spiritual parental Being's will comes to appear in this world, it is called the divine virtue. The principle of the spiritual parental Being is an august teaching for the lord of creation. Man will know that he has self-conceit, curiosity, reasons, criticisms on others and such like in the heart, by self-examination on himself according to this teaching. There are much more undesirable things in the depth of man's heart. Those things can not be taken away from the heart by the teachings of wise men. But those are to be taken away by the power of the Great Father of the universe. Man will be regenerated when the divine light of Great Father of the universe comes to shine on him. Man shall not be saved by such teachings as places his spirit under restraint. It is the reason why human knowledge or thoughts have no power to save human fellow-creatures. Selfish motives will disappear naturally being shone by the divine light of Great Father of the universe.

Every one knows what heaven, earth, fire and water are as material beings, but no body can find the spiritual sides of them without aid of teachings of the transcendental principles of them. Man is able to know the matters of the universe only when he receives spiritual teachings.

Some people may ask how to take away selfish motives. My answer is this. The universe is full of Transcendental Divine Soul. Human words are also full of Transcendental Divine Soul. When a man receives Divine Will, that is, the Great Spirit of God, in him, the activity of Transcendental Divine Soul comes out in the form of word, which will transmit the intentions of God. So that such teachings spoken in divinely spirited words will enlighten all creatures. Such words coming from

selfish motives will drive all creatures to evilness. The present day scholars and men of wisdom are unable to know what Transcendental Divine Soul is. But I have found it through my experiences that the truth of the universe is extraordinarily august because of its being the Will of God, which is the same as Transcendental Divine Soul.

Religion is the same as the establishment of doctrines to culture human spirit on the basis of the will-force of the tetra-source of heaven-earth-fire-water. That to expound doctrines is that to clarify the way of principles. That to regenerate one's mind is that to enlighten his spirit. It is the clarification of Divine Will to regenerate the spirit of the humankind. The fundamental reason that the humankind is enabled to live safely under the Power of God, comes to the conclusion that God's Will is extended to the humankind's living.

Supreme religion is the truth of the universe. Two thousand five hundred millions of human beings should live in accordance with this truth to fulfil their duties. All human creatures are qualified to be saved. So that the salvation of them is not limited to a religion.

God is only one. It is said that there are millions of gods. But those are not gods. The names of those gods are given to every activity of One God. So that the word god in this case is a term of respect which represents one of the activities of God. The significance of pan-theos must not be mistaken. It is true that God is acting in a million ways. Therefore, it is no wonder that there are so many names of gods, and it is admirable to respect the activities of the power of God because of His Power being the fundamental force of life of all creatures.

A belief in this divine actual fact makes a man re-

generated to be able to find the intentions of God. I said before that the truth of the universe itself is one with God. God Himself establishes His teachings by taking possession of a man. There are two divinities. One is called *Amatsu Kami*, (the Divinity of Heaven), and the other is called *Kunitsu Kami*, (the Divinity of Land). The divinity who takes possession of a man, is *Kunitsu Kami*, but on some occasions *Amatsu Kami* does it. I have never heard that the only One God of the universe had descended in a man's flesh. When a divinity descends in a man's flesh, it is called the divine-incarnation.¹ The divine-incarnation here mentioned means the Great Saviour of the world. I think there have been some divinely inspired people in any countries, but those divine-inspirations² are only enough to tell some partial matters of the universe.

Man desires to know first how the heaven was created, by what sort of force the earth was created, that is to say, to clarify the origin of the tetra-source of heaven-earth-fire-water. The origin of the said is the same as the parental Being of the humankind, and the origin of an individual person and all other creatures after all. The thing itself to receive the spirit of such parental Being is the teachings of the divine principles for man. It is not right to give any teachings neglecting the origin of divine principles, that is to say, the spiritual parental Being. Teachings of some doctrines based on human intelligence are not regarded as religion. In this respect religions are classified in two types; the religion of the universe and the religion of human intelligence. For this

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1. Divine-incarnation: A man is reduced to a divinity, i.e. he returns to the same being as God.
 2. Divine-inspirations: A man's state of spirit while being possessed by a god.

reason if people believes in the latter, they may go astray on a heretical course. It is the true religion to expound the natural way of the universe. In our human world it is one process to lead people by such a method as teaches what in the world goodness or evilness is. Such is not God's intention, but a human made process.

As a method of establishing the teachings to lead men, as I said repeatedly, there is the divine instrument of *Kanagi*. All teachings required to lead men are given by opening the doors of truth with *Kanagi*. On the other hand when the Saviour comes, all the circumstances of the universe will be made clear, and the divine way where the great divine light is shining will be built up for the humankind. In the space of time before the descend of God as the Saviour *Sugaso*, *Kanagi* and *Futo-Norito* will take place if those are used by some person who has the divine virtue to communicate with God.

God is merciful to lead men to know all about the universe, but men do not try to know them. Therefore, it is the most important for men now to become religious so that they may find what God's wishes and intentions are.

Among creatures there are those that are unable to know Divine Will. So that we, human beings, should act as proxy to the Soul of the universe with a thought that God made us the lord of creation for this object, because any one is to be qualified by God to know the Will of the universe.

In consequence, any one who works with Divine intention in the heart, is to be provided with divine authority. The religionist should preach to all men that man's duty is to work with God. The religionist should be living in truth. To live in faith is to clarify what Divine Will is. God desires all men to build a world

where divine virtues are realized in human acts. For this, one must try to find what the true nature of a man is after knowing the holy nature of God. Such a mind function to recognize that man is the child of God and His temple and his true nature is provided by God, is called a mind of faith. One who is ignorant of the holy nature of God, does not know what in the world human true nature is. A true man only will find it spontaneously in the heart while he is listening the truth of the universe in the state of communicating with God. When the lord of creation comes to have the true human nature, all other creatures will also be regenerated. I call such a metaphysical action in the human heart by the name of religion, and a man's mental action to believe in it by the name of faith. All other creatures also have their own true natures. Man must know as the lord of creation what the true natures of all other creatures are. It means that man has to find the spiritual sides of all other creatures. It is the person in the state of oneness with God who is enabled to expound the principle of the human true nature.

When this principle is made clear, selfish motives are taken away, and the humankind will leave the world of strifes to live in the world of spirit. In the case of an individual person, he will have the soul of the same nature as the Soul of the universe in the heart while he is living in a spiritual way. As this world is co-existing with Divine World, all creatures will be revived when the power of the divine principles is filled all over. What in the world is our soul? What is meant by saying soul? Soul is the same as the truth of the universe. In other words, soul is an incarnated being of the truth of the universe in the human heart as his soul. Therefore, it is nonsensical if a man had no soul in him. For instance,

a Buddah image is made, but if the soul of Buddah is not enshrined in it, it is not a real image. As an old saying tells, spirit turns into soul after clarifying spirit. Man deserves to be the lord of creation only after he has found truth. I call such a person is a derived spirit of God, who works hard in mind and body as an extension of God's activity. I hope everybody will take the matter of faith and divine-inspiration into deep consideration so that he may come to have self-confidence and belief that he is a divinity.

(Teachings told on November 9th, 1955)

XX

Spirit-Atmosphere And Numero-Soul

There is a divine method to examine the actual state of affairs of the world. The mystery of numerals is applied to work as divine words. In this method the divine signs revealed on *Kanagi* are read according to the theory of numero-souls.¹ I believe that numberless mysteries of the universe are to be revealed to indicate the humankind all matters and affairs of the world when Divine Will is interpreted by the divine method of numerology.² There are ten mysteries called Ten Sacred

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1. Numero-souls: Numero < L numerus [number]

Numerals from one to ten are applied to solve questions concerning the universe by the spiritual function of them. In consequence, it is regarded that a numeral has a soul.

2. Numerology: L numero [number]+logy [science] a divine science of the application of numero-souls.

Treasures in the Japanese Shintoism. Evil beings are kept away and vicious beings are purified by the mysteries of the Ten Sacred Treasures. Numerology is based on the Three Sacred Treasures of a sword, a mirror and a string of curved ornamental beads. The Three Sacred Treasures are the symbols of the Glory of God, and taken as the foundation of doctrines of Shintoism. The treasures are the manifestation of Divine Spirit. The significances of the sword, the mirror and the curved beads are expounded in three items. The numeral of nine obtained by multiplying three by three (the number of Items) has the same function as human spirit has. For counting, the numerals from one to ten are used in the numeral law of cross-counting. This counting method is called the law of counting. It is called a divine method to perceive Divine Will according to numero-souls.

Numeral one. Represents the foundation of the universe. It is roughly classified into three for interpretation. Numeral one signifies the primary of the universe, the heaven and the sun. These three are represented as *Way, the principle*.¹ It has the sense of positiveness of duality, and signifies the masculine nature and manifests the thing itself of boundless deepness. In outline, the numero-soul of numeral one takes the position of the origin of one and all and the force of living. It signifies the power of dominating the universe, and the acting force to combine one and all. The numero-soul of numeral one takes the position

1. Way, the principle: In Japanese the word way is used in various meanings. The principle in 'Way, the principle' is an apposition of the word way which is attached so as to define the sense of the word way.

of superintendent. I have explained the significance of this numeral by classifying roughly. This numeral is a major fortunate one.

Numeral two. Represents the solid phase of the universe after the genesis of the sun and the principles of duality were stabilized. It signifies the next position to numeral one, and manifests the moon and negativeness of duality. It has the feminine nature and signifies the activity in combination with the masculine nature. The position of this numeral signifies the two parties set up in opposition. In outline, it shows the commencement of negativeness of duality, and is the fatal numeral which manifests separation after the rise of sensation of independence, and hardships and ruin.

Numeral three. Represents the completion of all the created. It signifies soul, power, body and all nature; means the harvest of all the grown; manifests the perfect masculine nature and the feminine nature. It implies the sense of past, present and future; has the spiritual sense of oneness with lord, master and parent; signifies the elemental being of the growth-promotion of one and all, and has the nature of positiveness of duality. In outline, it shows the perfection of one and all by the force of growth-promotion; signifies the foundation of growth and development, and the power of the Creator. It is the origin of growth-promotion. This numeral is a major fortunate one.

Numeral four. Represents the separation of duality. It signifies dispersion and death; means all nature set up in opposition and confrontation

among the four souls of bravery, intimacy, peace and mystery ; signifies the separation of the four classes of people (i.e. warriors, industrial workers, farmers and traders). In outline, it means the end of a thing, and signifies the four major calamities of earth, water, fire and wind. This numeral is an unfortunate one which signifies insufficiency and unsatisfactoriness.

Numeral five. Represents the phase of advancement in the centre. It signifies the perfection and centerlization of one and all ; has the significance of the greater universe. It signifies the perfection of the five elements, i.e. fire, wood, earth, metal and water ; indicates the debouchment of positive atmosphere and the truth of the universe, and is the positive souls of all creatures. In outline, it represents a major fortunate numeral of righteousness and shows the phase of positiveness and negativeness crossed together (two negative points ; three positive points) (one positive point ; four negative points). This numeral is a fortunate one which signifies the phase of ascention and the vigorous development like the cross-beams on the gable of a Shinto shrine.

Numeral six. Represents the phase of thriving of one and all. It signifies the phase of spread of burning ; means the parting point of positiveness and negativeness of duality ; signifies the phase of actions of one and all and phenomena. It signifies that there is nothing unfuse ; represents negative souls of all creatures and signifies anything has the nature of

negativity. In outline, it is a negative numeral which signifies unstable meeting and parting, and is significant of semi-fortunate and semi-unfortunate. It means the complexed and confused square of spirituality, humanity, animality, spiritualized intention or spiritualness, humanized intention or humaneness and animalized intention or animalism. This numeral is regarded as a careful fatal one.

Numeral seven. Represents the phase of mysterious changes. The numero-soul of numeral seven indicates the phase of mysterious changes; means the square of changes. It signifies the confused condition of duality; has the natures of negativeness and positiveness. In outline, this numeral represents the phase of completion, but destruction, too. It shows the phase of beginning of the accomplishment of one and all, and is a careful numeral.

Numeral eight. Represents the phase of positive and negative standing abreast. It signifies development; indicates the bisection of all things and the parting point of victory and defeat. It is significant of the bisection of duality. In outline, it has the nature of positiveness of duality and both natures of duality are repulsive each other. Though this numeral has the phase of development and promotion, it has the phase of positiveness and negativeness standing abreast, and so means the lack of co-operation. This numeral signifies that fortune and unfortune will become in opposition according to the circumstances.

Numeral nine. Represents the phase of all creatures

synthesized. It signifies the extremity of mysteries, the souls of one and all, the dominator of positive numerals, the perfection of plural numbers, the extrimity of positiveness of duality and has the nature of positivity. In outline, it represents the phase of the synthesis of natures of positivity and the perfection of synthesis of one and all. In consequence, this numeral dominates as the extremity of positiveness of duality. It signifies that there is nothing which is not completed. It is wrong to regard this numeral as an unfortunate one as they say.

Numeral ten. Represents the phase of the separation of the universe in four quarters. It signifies the activity of positiveness and negativeness of duality, the dignity of soul, the collapse of substance, and the extrimity of negativeness of duality. In outline, this numeral represents the phase of separation of the universe in four quarters. It is a fatal numeral which is to be reduced to soul. Soul is in touch with nothingness, and so this numeral is to be reduced to naught. Consequently, it signifies the extremity of fullness and the beginning of collapse.

These numerals are applied when *Kanagi* is used to interpret the revelation by numerology. In numerology the number of the years anno Domini, the numbers of months, days, hours and one's own age are counted. It is possible to know anything about one's own self and other persons. But numerology must not be used to foreknow private matters. It ought to be applied to foreknow the matters concerning the universe, the humankind and all other creatures.

I firmly believe that God will indicate whatever we ask by the divine method of numerology. But if we ask God for His revelation without proper reasons, He will not answer.

Transcendental Divine Soul of the universe works like this way. - Therefore, when something concerning the universe is questioned, Transcendental Divine Soul, that is God, will reveal it. When something concerning an individual person is questioned, it is done by numerology in regard to his age and the date of his birth, and then the significance of his life will be made plain. When the divine method of numerology is performed, lucky numerals will be clearly indicated to such a person who has a sense of gratefulness to all creatures and is in obedience to Divine Will. because of his being in communion with God. In any case if a man who has an ability of divine art, questions something, God will give him immediately His revelations.

(Teachings told on November 10th, 1955)

XXI

Heaven And Earth Are The Counter-Mirrors

It is represented as religion that man admires the august virtues of God and His merits so as to clarify the divine principles according to his recognition of His Great Spirit. God is the same as the activities of the tetra-source of heaven-earth-fire-water, and the dominator

of the life of the humankind. The humankind is destined to live in accordance with Divine Will with a sense of gratefulness for Heaven's grace. The humankind must be led equally by religion according to the Will of Great Father of the universe without discrimination of races and nationalities. As man is provided with Divine Will by birth, he is embraced in supreme-religion¹ so long as he is living on earth. One who does not live in accordance with Divine Will, namely truth, is against God though he is living as a constructional being of the universe. It is man's duty and mission to work to a full extent taking God's Will in his consideration.

The sun gives light, and heat, and the moon gives water equally to all men. The sun gives a reflexible power to all things so that they are able to be seen to the eye of a man, and the power is originated in the force of growth-promotion. Heaven, earth and all creatures, no need to say of the humankind, are also enabled to maintain their lives by the activity of this force of growth-promotion. If the humankind had refused the aid of the force of growth-promotion, they would have ruined immediately. So the humankind should obey Will of God with a firm belief in His charity and the goodness of Heaven. It is by God's charity that man is able to maintain his life with the Power of God received continuously in his daily living. Even such a man as is against Divine Will, is always given God's charity.

Man is living due to the charity of great nature. Preaching itself of this Divine charity is represented as

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1. Supreme-religion: Signifies Divine principles, dominating the cosmic universe. All the phenomena and noumena are included in this term. Accordingly, differs from the sense expressed by the generally used word religion.

religion. Taking fire and water as examples, man is able to be living due to the merits of them. One who can not understand this, is an ignorant person, and those who are always thinking the charity of nature and thankful for it, are nearly none. The moon is protecting us equally supplying with water. Even a wicked man is living being protected by the merits of land. In this sense it must be clearly understood that supreme-religion is controlling the living-force of man.

God's charity is boundlessly given not only to men but also to all other creatures, that is to say, they are all living under the protection of the Power of God. Therefore, a religion founded by an individual person's ideas differs from what I call by the term of supreme-religion. If I take an example by a tree, there is none who does not know it is growing taking nourishment from the ground through its roots which are not seen. Just as this, man is also living in this world taking something invisible from the great power of the Spirit of nature. There are many religions, but they do not touch this fundamental point. They are mostly dealing with the off-issues from the fundamental point on the basis of the artificial truth created by human knowledge. They were founded to their own special features, and so they can not be regarded as true religions. But I think even such religions may become of some use for the purpose of self-discipline of the humankind. Such a religion as deals with off-issues only being separated from the fundamental proposition of the force of creation, has no signification as religion. It is the essentiality of religion to clarify the origin of man's life and to make man apprehend the Mind of Great Fatherly God. When religion is applied

to lead men, I call it *Way, the principle*.¹ The whole body of heaven, earth and all creatures is also called 'Way, the principle'. That we are living and we have our parental Being of mind is eternalized in conformity to 'Way, the principle'. There is nothing more worth than 'Way, the principle' for the human life. When one masters it, his spirit will surely be raised. When one's heart is filled with the Great Spirit of Great Fatherly God, he will become one with Him. When a man becomes one with God, he will come to have the sublime-virtue² of the tetra-source of heaven-earth-fire-water in him, and then he will know the charity of God. The spiritual action of preaching the sublime-virtue of the tetra-source to all men is called religion. Teaching will be established in many ways, but they must have the principle of the tetra-force of heaven-earth-fire-water as the starting point. Any teaching must be founded in this principle. For instance, we use fire and water every day without thinking how they came first to exist. We are applying the actions of fire and water for our living. We can apply them, but can not make. We must consider this point. I call such actions the sublime virtues of fire and water. Therefore, one who uses them with no sense of thankfulness, is an ignorant, or audacious person. The same thing can be said in regard to the heaven and the earth.

The sun is the fatherly origin and the moon is the motherly origin according to the principles of positive

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1. *Way, the principle*: There are various usage of the word way in the Japanese language. In this compound noun, 'the principle' is used as apposition of 'Way' so as to define the specialized meaning of the word way.
 2. *Sublime-virtue*: May be called utmost virtue in other words. Differs from morals in the human world.

and negative, and the star stands in the child's position relatively to the sun and the moon.

It, therefore, can be said that those three are living¹ in the universe like one home. The spiritual essence of the sun is not heavy, and it represents the form of the heaven. The spiritual essence of the moon is heavy, and it represents the form of the earth. The sun as the fatherly origin and the moon as the motherly origin are composed relatively after the composition of two mirrors placed against each other. It is my view that all the phenomena on the earth are brought into tangible beings from their noumena in the heaven. The spiritual essence of the heaven was first used as fire, and the spiritual essence of water changed into the substance of earth because of the former's not being heavy and the latter's being heavy. All creatures were brought into existence after their spiritual essences were changed from noumenon to phenomenon owing to the principles of positive and negative. This fundamental thing must be taken in religion as its essentiality to be expounded. Ordinary religions are dealing with the matter of resignation.² I think those religions were founded on the ground of human knowledge though they are dealing with the principle of Heaven as a formal logic. But such can not be called a religion.³ The principle of the tetra-source

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1. Are living: All things are composed of electrons. It is plain that the living force, i.e. the force of life originates from the energy of electrons, i.e. the living force of an electron. The sense of the word live (living) implies the primary living force as against the living force we have, which is regarded as the secondary living force.
 2. Resignation: <L. resignare [cancel] Uncomplaining endurance of sorrow or other evil and have great calmness of mind.
 3. Religion: Used in the sense of L. religionem [reverence for gods; fear of God.]

of heaven-earth-fire-water is regarded as religion. Because this principle is controlling the living force of man, and he can never leave out of this principle even a second. The main purpose of religion is how to apprehend Divine virtues. After a man finds it, a certain spiritual being he comes to have in him, is called his virtue. In case that a man has had a certain spiritual being in him, with which he is enabled to find the Great Spirit of the universe, it is called sublime-virtue. In order to be furnished with such virtue, a man must be thankful to all things created by God, and lead his daily life in accordance with Divine Will. He must work with sincerity doing his best in behalf of others. Such a person who has known 'Way, the principle' of God only by his own knowledge, will not work like above said. But a man who has the true heart and has learned 'Way the principle' directly from Divine Mind, will spontaneously come to have a sense of thankfulness. In order to make one's faith advance, it is needed for him to depend on his soul, and not on his knowledge. The higher his sense of gratefulness is raised, the more he will be furnished with sublime-virtue. A man will become thankful to anything when he knows the principle of the tetra-source of heaven-earth-fire-water by aid of his faith. A man will have virtue in him unconsciously when Divine Will comes to reside in his flesh in the state of his being one with God. When a man is in the state of oneness with God, he looks like a divinity.

It is the happiest matter for a man in this world to become one with God. On the other hand such a man as is always against the Will of God, can never be called a true man. He is but a being of human shape. Man is destined to lead his daily life under the intentions of God whether he knows it or not. Accordingly, God is

the Divinity of laws¹ in this sense. And so a man should have a design for his daily life in compliance with the intentions of the Divinity of laws. When a man is active in his daily life according to the laws of the Divinity, Transcendental Divine Soul will protect him.

I hear that some people possessed by gods are foretelling to lead men in human ways in various places in the world. Such prophecies of them are apt to disturb the peace of the public and do not bring them into resignation. Such foretellers do not give any conclusion to their prophecies, but only make a sensation among people. A prophecy told by an ordinary foreteller is an off-issue like a branch if I take an example by a tree, and not the trunk of it. That is to say, it is not in the right path of divine principles. If there were such a person who could prophecy the things truly beneficial for the universe and the humankind, and give the conclusions from the standpoints of both the universe and the humankind, he would deserve to be called a personality sacred to God. Such a person as this has never been found. Teachings, given directly to people to expound how to behave or act, will turn into moral lessons. When such a teaching is emphasizd, it changes into moral-religion,² and not Divine truth. Morality is a sort of promise among human creatures which has been established in a refined form. It is easy to change into a religion of human intelligence when it is applied to lead the public. True morality will be born from the supreme-religion based on the principle of the tetra-source of heaven-earth-fire-water. I regret

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1. The Divinity of laws: If there were no natured laws, the good order of the universe would not be maintained. God is the legislator of all the laws of the cosmic universe.
 2. Moral-religion: Signifies a religion dealing with moral principles only to culture men.

to say that true religion and moral religion are very often confused.

(Teachings told on November 11th, 1955)

XXII

Phenomena Of Mediumism

Man was created so that he should have a belief in God. Everybody knows the word God. But among men of wisdom, there are many who make the fine profession that God exists, but do not have belief in Him. As man is the temple of God, it is found what sort of a man he is if he is examined by the second eye, that is to say, if God is found in him or not. Sometimes a well-known man who is possessed by a manes¹ is found. The manes of a person who was once distinguished in one thing, is apt to take possession of a man's flesh in this world so as to show the ability it had in its previous life. A well-known man or a man of wisdom lacks the sense of spiritual things. So that such a person has a space in his mind where a manes comes in. Such a man is often respected by others for his intelligence or works. But when I look him from the world of spirit, I find him taken by a certain spirit or a manes, and no Divine Soul in him. A person taken by a manes has a graceful figure and behaves gentlemanlike. But I can judge him by hearing at him or reading his countenance.

1. A manes: The soul of a dead person.

In case that a certain man has an excellent ability in his enterprise, he is not unfrequently a man taken by an evil spirit. Such a person will make a failure in his work, because he walks on a heretical way as he is possessed by an evil spirit. A man taken by an evil spirit is apt to control a righteous man. It is the reason why he makes a failure.

A man taken by an animal ghost will never laugh. The spirit of a dead animal is apt to take possession of a man. Such a man does some abnormal thing that an average man can not understand. A superstitious person is easy to be taken by a spirit. Such a person who forms an unlawful means to make money, or tries to make another person trouble intentionally and such like, is being taken by an evil spirit. All such as self-interests in fame, privilege, envying or spiting others, evil ambition are all caused by spirit's possession.¹ I believe this fact. Who has ever given a solution to the question why evilness is existing in the human world?

Those people do not consider the Will of God, but they are active in society as if they were men of righteousness. Even so, they are only the containers of devils, as their hearts have spaces for them to come in. A man who has found his spiritual parental Being in the heart, is not attacked by devils.

Man is the lord of creation and a container of soul, but if he has a space in the heart, evil spirits will come in. So that a man must try to perfect himself as the lord of creation by raising his spirit to perfection, not being followed up by any evil spirit. Those who have no true faith, namely have a wrong faith, are apt to be taken by

1. Spirit's possession: The state of a man while being possessed by a certain spirit. Used like 'a spirit's possessed person'.

animals' spirit or manes. So that when I look them from the world of spirit, I hear them speaking being controlled by those spirits or manes in them.

Faithful persons must have an ability of divinity-inspection¹ to make a distinction between goodness and evilness. In case a man has known all about the principle of the tetra-source of heaven-earth-fire-water, he is enabled to judge the matter of goodness or evilness in the way he proceeds on. If he performs divinity-inspection with power of faith, he is able to find a way of judgement in any case.

As told previously, a spirit's possessed prophet is examined by the divine method of divinity-inspection referring to the truth of the tetra-source of heaven-earth-fire-water, and it is found what sort of spirit has taken him. Though his prophecy is given for the benefit of the humankind, or the nation, or some groups of people, if it is not based on the truth of the universe, his prophecy will become disadvantageous in the future. So that those fine words of prophecies should not be regarded as truth for the sake of improving one's faith. Faith is a driving force for a man to be living in spirit. So that anybody must have an ability of divinity-inspection. If a man has an ability to examine himself, he will not give others any trouble, and also he will not have a sense to act against the truth of the universe, namely God. Everybody should have a frame of mind not against Divine Will after training himself by the divine method of divinity-inspection so that he may recognize the true path of faith. Such a person as does not know the truth of faith is really miserable. A man's spirit is raised be-

1. Divinity-inspection: A divine method to inspect what sort of a divinity is taking a person while he is in the state of divine-inspiration.

ing enlightened by God when he finds that he is now living in the World of God which is co-existing with our world, and the force of the tetra-source of heaven-earth-fire-water is the dominator of the living-force of the humankind. The mental power coming from the elevated spirit of his will become his ability of divinity-inspection.

At the moment a baby is born, it is provided with soul. Its soul grows enough to require all things as its body grows up. Then the soul will come to have an ability to receive the Great Spirit of the universe, which is the same as Divine Will.

From this fact it can be said that man was originally created to know God. For this reason man is called the lord of creation. Considering this, any body can understand that a man is the temple of God where He comes in to reside. But on the other hand, man is easily attacked by evil spirits when he has a space in the heart for them to come in. If he remains in the state in which he is taken by an evil spirit, he will have to end his life with an animal's or a manes' spirit though he is not aware of it. It is pity for him to be like this.

(Teachings told on November 14th, 1955)

XXIII

Remonstrance On Self-Deceit

There are many sorts of sufferings,—a failure in the trade or a trouble as a person giving security for the sake of another person, and so on. But a man is to be

trained by such sufferings. Training does not lie only in the matter of God. A man is able to find God's Will by looking the state of affairs in the world through sufferings. It may be good for a man to go into the spiritual matter after passing through worldly sufferings as an old proverb says 'per aspera ad astra',¹ but it takes time for him to take a roundabout way like this. Sufferings will bring some fruit, but it is the best way to find and get the goodness of Heaven by the teachings of 'Way, the principle', taking a spiritual course.

A man's sufferings are concerned to the environment where he was brought up from his childhood. If a child is prejudiced, what it experiences in the childhood will remain as a preconception. Contrary to this, if a child is brought up in religious surroundings at home, it will not be so easily attacked by evil spirits for the good preconception. A child should be brought up very carefully.

How to bring up a child well is the first important matter for the training of its spirit, just as a well cultivated flowering-plant blooms wonderfully pretty flowers. It is also very important for a man to have good friends. While he is associating with men of character, he is influenced by them.

As for spirit-training, I think such a way of self-discipline as self-mortification like sitting in the waterfall in the cold season, or living in the wilderness with scanty food, is against Divine Will. It is the most important for a man to order his life in religious righteousness, and not to mortify his flesh.

It is the way of self-discipline to study Divine teachings so that he may start his daily life according to the

1. Per aspera ad astra: Through sufferings to stars.

principle of the tetra-source of heaven-earth-fire-water, and recognize the state of affairs of the present world from the angle of the teachings and the force of growth-promotion of all creatures. But if a man tries to perfect himself alone, or to become a godly being, he may fall into a serious error. Such a training as mortifying a man's flesh is useless, and it will never bring a man to perfection. It is the quicker way of accomplishing self-discipline to be trained among people than to go into a mountain for various trainings.

As for teachings, it is the first important matter for a man to have a good master who is able to teach him how to come into contact with the activities of Transcendental Divine Soul so that he can be protected. Such teachings received through the eye and the ear are not bad, but it is the best self-discipline to be guided by his master from heart to heart. It is entirely against God to mortify a man's flesh. In case that a man practises self-discipline without any religion as the foundation of it, he will not be actually trained. So that such a person is apt to criticize another person, or spoil another person's fame and do all other undesirable things, though he himself is saying as if he were doing good in compliance with Divine truth. Such a person is not living in the Divine path.

Among ordinary people there are many who are doing such conducts as malicious slander, treachery, interruption, annoyance and such like. Such a person doing like this way is not a true gentleman or a true gentlelady, but a spirit's possessed person that is a black sheep¹ in the human world.

If I talk like this, it seems as if it were a moral-

1. A black sheep: A troublesome person.

religion. If a man is captivated to the form of teaching alone without considering the truth of the universe, then such a way of teaching will become a moral-religion for him. If not, it remains as the truth of the universe without any change in quality.

In short, it is the quickest way of self-discipline for a man to receive the Will of God by extending his spirit to the universe. I believe that God will take possession of a man when he has a frame of mind to receive Him for the benefit of the humankind and all other creatures, forgetting all self-interests after he has completed his self-discipline. Make it our faith to pray to God for His coming on earth in human flesh and blood.

(Teachings told on November 14th, 1955)

XXIV

Divine Inspiration And Divinity Inspection

Many a story has been told of divine inspiration in the present age. I think it necessary to perform divinity-inspection about them. A spirit's possessed person's words must not be accepted as they are, as though he says Great Soul of the universe takes possession of him. We must believe them after he is examined by the divine method of divinity-inspection, if it is actually Great Soul of the universe or not, who is possessing him. It is known to the divinity-inspector that Great Soul of the universe speaks in few words with dignity through him, His attitude shown on him is graceful and His divine

light coming from him is bright. These special features come to appear through the personality of the spirit's possessed person. So that his figure will come to have dignity and look august. The divinity-inspector is required to have an ability to distinguish Him in a spirit's possessed person from other divinities on such an occasion.

A person who is taken by a spirit of the dead tries to stand on his dignity. When he speaks, he pretends as if he had some power to enforce obedience over others and knew one and all things in the universe. In consequence, those who have no ability of divinity-inspection, have a tendency to believe what the person talks about. An evil-spirit's possessed person speaks fine words to make the audience much impressed and has an ability to see through into a man's heart. The divinity-inspector can tell at a glance what sort of an incarnation he is. An evil spirit's possessed person intends to deceive people and try to lead them into superstition. Accordingly it is necessary to warn the spirit in him not to act in the evil way. A manes intends to take possession of a man in this world so as to attain the object which it could not come through before its death. In most cases a manes or an animal ghost takes possession of a man, but very few persons only can tell the true divine-inspiration from that of evil spirits.

The manes of a righteous man will not come out of the abode of the shades. There are the other world for animals and all other creatures. The World of God is the sphere wherein the force of the tetra-source of heaven-earth-fire-water is acting. There is a hard discipline for the soul of a man to enter the World of God. It can enter there only then that it becomes one with God, that is to say, it is reduced to the sameness as

God's Soul.

There has been nearly none of the cases of divine-incarnation of Great Soul of the universe up to the date, and a very few cases of divine-inspiration of the derived souls of God in some countries. But God will take possession of a man in the case of need while the human-kind keeps on entreating Him with intensive desires.

(Teachings to told on November 17th, 1955)

XXV

Reason Of Man's Being An Epitome Of The Universe

Man and all other things have souls because of their being created by God. Man is mortal and man is brought into being from the World of God. Man comes to be born on earth as a proof that the World of God is existing. If all creatures had no soul and had died away in this world, they would not come out again here because of there being no noumena from which they would come out. The generation, or procreation of things is first prepared in the world of spirit, and they are brought into being one after another as mortal beings in this world. Consequently, all creatures in this world are the incarnates from metaphysical beings once prepared in the world of spirit. In consequence, all the souls of men and other creatures are represented in facsimile of those in the world of spirit. For this reason I call a man a miniature copy of the universe.

Man is composed of Transcendental Divine Soul as I said before, and the divine spirit-molecules of Transcendental Divine Soul are acting on the internal organs of his body. Transcendental Divine Soul is the origin of one and all in the cosmic universe, which had been in existence before the space of time of creation. The divine spirit-molecule is an active-agent of Transcendental Divine Soul, which is materialized like an atom, and it is acting in human flesh.

I call a fungus a divine spirit-molecule of Transcendental Divine Soul by name. As there is no name for this in the world of spirit, I use the name fungus for my explanation. In the human body those divine spirit-molecules are naturally provided. When a man has a mind to do something for the sake of all other creatures, his mind-function turns into a divine spirit-molecule to do something useful for them. The spiritus-atmos¹ at the time of generating all creatures comes to crystallize in the human body. The spirit of a crystal comes out as a divine spirit-molecule. The spiritus-atmos¹ at the time of generation, or procreation is prepared by Transcendental Divine Soul.

There are many fungi in vegetables but those are not harmful though we take them, because we have various sorts of fungi filled in our bodies. Man and all other creatures are the same sort of a collective being of fungi. It is why fungi are collected in a human body that they are needed for the circulation of blood and the digestion of food so that the body can maintain the force of life. In case that a man gets sick, for instance, being caused by the bacteria of dysentery, one sort of fungi becomes

1. Spiritus-atmos: L spiritus [spirit] + Gk atmos [vapour] signifies the noumenon which originates spiritual atmosphere.

more active than others one-sidedly, and the equilibrium of a body is lost. A disease is a phenomenon of the unbalance of the activities of divine spirit molecules in the human body.

I think there has never been a study in the subject of Transcendental Divine Soul in our human world. What I talk differs far from the studies in the human world, as there is a great difference between the two. But it is found being viewed from the world of spirit that a human body is a concentrated formation of fungi. I hear there are similar views of scientists as mine in their circle.

Things in this world are found as the noumena of them in the World of spirit, and those in the world of spirit are manifested in corporeal beings in this world. As being inferred from what I said, it is not wrong to say that this world is the manifestation in facsimile of the world of spirit. There will be found many particular things in my story when they are judged according to the theories of human science. But it is the fact that there are a lot of things which have not yet been found in the human world. What I have stated are the actual facts seen from the world of spirit.

The activity of the divine spirit-molecule is growth-promoting all things by producing fungi as occasion demands. A fungus is seen to the eye through a microscope but a divine spirit-molecule is invisible to us. A fungus differs from a divine spirit-molecule in this respect. The divine spirit-molecule produces a new type of fungus in the human body. It is the reason that the divine spirit-molecule protects a man from the actions of evil thoughts or malicious ideas when he has them in the heart. But when fungi increase over the extent of the divine spirit-molecule's acting force, it will become hard

to defend them. In this case a phenomenon comes to appear as a disease. So that in case that a man does not make a cause of any illness by aid of a firm belief in the principles of Transcendental Divine Soul and the divine spirit-molecule, he will not get sick. Man's evil thoughts and malicious ideas rise in his heart owing to the change of the times and the spiritual atmosphere of the humankind. It, therefore, is no doubt that the activity of fungus will change, and new types of fungi will come out to annoy the human. In consequence, it will be a solution for the human to study Transcendental Divine Soul in order to find a spiritual method to defend them. If the activity of Transcendental Divine Soul is made clear, all the affairs of this world will be solved to perfection.

There are many incomprehensible things in the world of spirit if those were brought into the world of human knowledge. There are celestial beings in the invisible heavens. I have been to there about three times being invited by God, and I saw those celestial beings dance. One who has known the world of spirit, is said to be in the same domicile of the celestial being. Accordingly, he is enabled to go into the world of spirit with his body left behind him. There are many occasions when celestial beings come to assemble. Celestial beings are living not only in the invisible heavens, but also in the earth, water and fire. It is why they are living in those places that no evil spirit comes to live where human creatures can not live. In short, the celestial being lives in such purified places where no evil spirit comes in.

If a man becomes one with God, he is able to understand the matters of the world of spirit. In order to become one with God, it is needed for him to have

theosophical-intellection¹ by means of practising self-discipline. When he becomes to understand the principle of the tetra-source of heaven-earth-fire-water, he will be able to understand the stroies of the world of spirit.

(Teachings told on November 18th, 1955)

XXVI

Fragrances Of The World Of Spirit

There is a certain fragrance in the world of spirit. For the reason that there is fragrance in the world of spirit, it is trans-placed in this world. There are many kinds of smell, and so, for the convenience of explanation, I call the smell of the World of spirit *fragrance*, that of a flower *scent*, that of a tree *aroma*, that of an animal *smell*, and use the word *smell* as a general term. The fragrance of the world of spirit is beyond description. Being stimulated, my spirit is purified, my courage is increased and my feeling becomes fresh. The fragrance of the world of spirit is the Power of God that purifies all creatures.

One who is communicated with the world of spirit, is able to feel the fragrance of there. Such flowers as chrysanthemum, a plum-blossom and a magnolia have their own scents. Those different scents are the varieties of the original fragrance of the world of spirit. The fragrance of the world of spirit has millions of odourous

1. Theosophical-intellection: The highest intellection and sense united with Divine Wisdom.

elements, which are trans-placed in this world, the scent of a flower gives a delightful feeling to men. A flowering-plant lasts for about three to six months in a year. For the reason that it is of a short life, it fulfills the mission by giving the scent.

Among all kinds of vegetation, the life of a tree is longer than others. So that being affected by evil emotion of man, the smell of a tree changes from fragrance to aroma. As a man has a mind of five emotions, they change natural fragrance into unpleasant smells owing to the changes of his mind, and there are many sorts of odours of trees produced being affected by the various combinations of spiritus-atmos of the universe and millions of smell. There are many things to explain this point, but I have no mind to talk about them in detail. It is only my intention to tell how to find God by millions of smell. There are millions of smell if they were classified, but as I am not an expert of smell, I have stated the views according to my observations in the world of spirit.

Man is subject to do things being affected by five emotions. An animal also moves in a matter for fear or fright. Such a fact is sometimes concerned to a certain smell. The evaporation from an animal's body is called smell. It smells bad to make any one feel unpleasant. A certain smell makes a man feel uncanny, or pessimistic, or angry and such like. It may fairly be said that things are living spiritually owing to their smells. We find different smells in each of the four seasons of the year, and they are telling Divine Will though we are not aware of it. There are the fragrance as representing the activity of God in the world of spirit, the scent of vegetation and the smell of animals. I call the first one metaphysical smell and the second and third ones physi-

cal smell.

In case that a person is misunderstood by another person, the speaker can make the hearer correct himself by explanation. A thing is subject to change from good to bad, or from bad to good according to the way of explanation, or excuse in this case. Such a way is sometimes applied to misrepresent a thing. But in the case of smell, it is impossible for a person to smell a good odour for a bad smell, or a bad smell for a good odour. A thing to see or a thing to hear is changeable owing to the judgement of a person, but so far as it concerns to smell, any one can tell it good or bad without making a misjudgement. The natures of all things are to be found by their proper smells.

Transcendental Divine Soul, namely God, is the creator of millions of smell of the universe, but He has no smell. But it is clear that He has an intention to show His Will by many kinds of smell because there is nothing created without any intention. For instance, when a man gets sick, there is something smelling in him like a bad breath of a patient of stomach disease. It is caused by the concentration of fungi. I am talking my impression I had in the world of spirit leaving the matter of medical science to the specialist. As I talked before, a human body is composed of Transcendental Divine Soul, and the materialized divine-spirit molecules are causing the body to act. But in case the body has imperfect points and spaces where from fungi come to attack and make the cause of illness there. In such a case people try to heal the patient of his disease by the power of religion. But it is not religion to heal illness. It is the right way to heal a disease by making the fungi undefiled, because a man gets sick unconsciously by the activity of fungi. Therefore, it is the first thing

to do for a patient to have his spirit purified by the purification ceremony so as to settle down the fungi, and then he must undergo his reliable doctor's medical treatment. In this case, it is advisable for him to offer the major purification prayer. (*The translation of the prayer is omitted.*) Another prayer is said to the divinity of medicines for the reason that the action of a medicine is under the control of God. (*The translation of the prayer is omitted.*)

There were some divine methods in olden times which were applied in the case of healing a patient of a disease. It seems childish to perform such a method, but it is spiritually effective for a patient. One of them is called *the divine method of Arrow-shooting*. It is a divine method of exorcizing the genius of disease, which has been transmitted since old. A divine method is a matter of spirit, and the actual method itself is a manifestation of spirit. A bow is made of bamboo. The performer practises this method in such a state as his soul and that of the genius of disease are united in one with a firm consciousness of his being a god. He shoots the patient's clothing hung on something, taking it as the patient's body, or a picture of the patient, instead. In case it is impossible to perform the method in the house for some reason, the performer shoots the roof of the house taking it as the patient's body.

Another one of the methods is called *the divine method of Induce-cut*. It is similar in spirit to the divine method of *Arrow-shooting*. In this method the genius of disease is drawn near to the performer and is cut by him. A sword or a bow is used. It is said of those methods that it is effective even in a long distance of hundreds of miles. In short, the method itself is childish, but we must see the spiritual effect on the patient.

In the case of a patient of mental disease, the patient is taken to the side of a river on one hand, and on the other hand a tiny boat made of straw laden with nice food is floated on the river, and an order is given to the evil spirit in the patient so as to leave the patient and go away on the boat. Sometimes a bird with a small piece of paper on which an order is written attached, is used instead of a boat. A patient of mental disorder is generally a person taken by some evil spirit, and so the divine method of *Arrow-Shooting* or *Induce-cut* is often performed.

As I am not a specialist of medicine, I have spoken only about what I have seen in the world of spirit regarding the development of fungi and the genius of disease. I, however, have no mind to give an impetus to the so-called faith-cure.

(Teachings told on November 20th, 1955)

XXVII

Wicked Deeds Of Evil Spirits

While I was living in the City of Nagoya, on one evening a man of forty-five or six years of age came to see me unexpectedly with a woman on a cart. He said "I hear you are a faith-cure." So I refused his request saying I was not a faith-cure. He went out of my house once, but came back with his wife again. She told her story like this.

When she was in bed to give a birth to a child, her

boy of twelve years old killed a snake and he was waving it around a stick. She could not forget it for a week with the scene remaining in her eyes, and felt the snake steal into her body. She did not feel better since then. After about forty days she heard the snake say 'Enshrine me!' in a dream. She dreamed a similar dream every night. She heard it say "Enshrine me. Then I will make you rich." She asked the snake if it was true or not, and it said not to have any doubt of it.

At the beginning of a spirit's possession, the spirit and the person taken by it, converse like this about the throat.

One day when her nephew who was a broker of rice visited her, she told him about the rises and falls of the rice market on the following day. What she had foretold came true. As he could get a big profit, he told her to become a goddess of prophecy when he came after he could succeed several times in the rice-market.

She had a house built and sat behind a hanging-screen as a goddess of prophecy in one room. Many people came to worship her. But in less than one year her prophecy became not to turn out true. Then she became to feel dizzy and her body swing. Sometimes she suffered from choking. At such a time, she used to hear the snake saying eagerly 'Listen to my advice.'

Being unable to bear the suffering any more, she went to see a priest of a certain religion, but she went for nothing but to hear moral teachings. She could not hear anything about the world of spirit. In the meanwhile the skin of her hands and feet changed like the scales of a snake.

After she told her story, she opened a part of her cloth and asked me to touch her body. While I was drawing my hand on her body, the scales rose with a

queer sound. But I was not amazed at this, because I had such an experience as this many times before that.

I asked her if there had been troubles with her husband at home for that reason, and she said yes. I told her that I knew the cause, and asked if she had such an illusion as if she had been sleeping with a bear or something like that, though she thought she was sleeping with a handsome man. She said she had experienced it. So I explained that a certain spirit had taken possession of her and was making free with her.

Being requested, I went to her home on the following day with fifty cents in my pocket. I bought several kinds of vegetable as much as I can put them on three wooden stands for offerings, on the way to her home.

Many people had gathered at the house wondering what I would charm. She had told the people all what I did on the way, and had told them to get the stands ready before I arrived at her house. When I told them all what she had said was true, they wondered how she could have known it.

I made her sit at the entrance of the room and placed a flawless stone as large as a tea-kettle about twenty feet before her. When I said the prayer of the ten sacred treasures, she stood up with her hands pressed together and walked forward without making a sound. When she came to the stone, she struck her forehead against the stone, but she was not hurt. As soon as I said the prayer of purification, she fell down before me, because she felt herself set free from the evil spirit after it was settled down in the stone by the divine method.

A snake has no power to annoy a man like this, she had a dreadful fear when she saw the snake, and settled down the spirit of the snake in her body by her own consciousness. A spirit's possessed person is almost like

this. One who does not know God, is easy to be led astray. Since then every time I prayed for her, she got better, and the scales came off at last.

I did not see her about two years and a half since then. When I happened to meet her in the tram-car one day, she embraced me in the excess of her joy. Her husband was also grateful to me to a great extent.

This is another story. One day a certain man sent for me saying a spirit's possessed person was acting violently. When I performed the divine method of spirit-binding,¹ the person got angry against me, and made a sudden attack at my throat, and then the pit of the stomach. Taking such a case into consideration, I make it a rule to separate a spirit's possessed person about six feet from me when I sit at the divinity-inspection. Next time I tried to set the spirit-binding over him, he rushed to bite my knees. In such a case, a spirit's possessed person pretends to bite, but the shapes of teeth remain dark on the knees. I have experienced such many times.

When a Shinto-priest worships gods, he carries a scepter² with him. It represents a double-edged sword. A double-edged sword signifies that a priest should have a firm belief to kill himself with one edge in case he is wrong and kill the god whom he worships with the other edge if the god is wrong. So that a low-grade evil spirit will run away at the moment the divinity-inspector holds the scepter in his hand. The present day people are to be pitied for they don't understand such a story.

(Teachings told on November 21st, 1955)

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1. The divine method of spirit-binding: A method which is applied to take away the acting-force of an evil spirit by binding it spiritually.
 2. Scepter: A flat, long and narrow piece of wood in the shape of a double-edged sword in the length of about eighteen inches.

XXVIII

True Significance Of Taste

Taste is classified into seven sorts in the human world, but this is a rough classification and no need to say there are millions of taste. Taste is the result of discriminating function of a light touch of the tongue, and it is beyond the explanation by word of mouth.

All things have their own tastes, and the taste of a thing to eat is superimposed on spirit after it passes the taste-organ. Then it is made plain if the thing taken will be nutritious or not. There is a close relation between taste and nutrition. It is clear that taste is the impetus, that is moving force, for nutrition. Therefore, a thing to eat is discriminated by the taste on the tongue and made nutrition by the moving force of taste.

Taste is classified into two tastes natural and artificial. These tastes are examined at the mouth. (The mouth may as well be said an examination office.) A thing to eat is first examined here before it is taken into the stomach if it will be nutritious or not. So that the tongue is an inspector. It is Divine intention to make us take things to eat by aid of taste.

The word taste is used to designate the capacity to derive pleasure from an object like 'He has a taste for reading'. So that the thing itself of taste is a spiritual being. For instance, when a person looks at a vegetable and says it has no taste, he has a sense of taste in his spirit and not on the tongue. In this case, the person talks about the taste metaphysically and not physically.

The true way of tasting is to taste¹, that is to say,

1. To taste: The Teutonic *tasten* to touch lightly < *L tactum* and *tango* to touch.

to touch the universe. What I mean by saying *to taste the universe*, is to taste the tetra-source of heaven-earth-fire-water metaphysically as I said before. For instance, everybody knows salt is bitter, but no body knows how the taste of salt was made. The taste of a sea-fish varies according to the natural features of tidal currents. The same thing can be said of vegetable and all others. Men talk as it tastes good or bad when they eat something every day. But they never try to consider the fundamental matter of taste. As taste itself is a spiritual being, it is needed to taste any thing first spiritually and then physically. God is teaching men His intentions through the human taste-organ. It is the first important matter for man to take this question into his consideration every time he tastes something. For instance, there is a thing which has a very disagreeable taste though it looks nice as food. In such a case there must be some instruction for man not to eat it.

If a specialist talks about taste, he may speak of it in many ways. But there is neither reason nor criticism for taste. The thing itself of taste is a natural being which God is giving to men to know His intentions.

The tongue has another function besides that of a taste-organ. These two functions of a tongue must be applied in compliance with the divine principles. Man is apt to run a risk because of his illegal use against the divine principles. In the case of tasting something, he must taste the universe first, and in the case of speaking something, he must not lose self-control. A tongue is called a sword. It is the mission of a tongue to kill the evilness and taste the goodness of the world. The Spirit of the universe is acting on earth through the tongue of a man. But in speaking, the tongue tells good or bad of others under the control of one's mind. In tasting,

the tongue should taste both in the spiritual and physical ways. If one tastes with his own knowledge, he will spoil what he tastes being ignorant of the intentions of God. Man is enabled to taste the metaphysical food of the universe for he is created as a natural being in the universe. If one appreciates this significance, he will know the innermost sense of the world's taste.

In consequence, a man's real ability of tasting which is founded in the truth of the universe, will make him know that all tastes are coming from the tetra-source of heaven-earth-fire-water. When he reaches at this stage, he is qualified to taste the universe.

The tongue is the mind-instrument and its sensibility is under the control of Divine Will. When the sensibility of a man's tongue works correctly, he will not take a thing unsuitable to eat or will not be poisoned. He will become healthy if he takes food according to this principle of tasting in accordance with Divine Will.

On the other hand a man should consider how to taste another person or others' writings. And also he should taste various things through his ear and nose. The four organs of mouth, nose, eye and ear are connected with the tetra-source of heaven-earth-fire-water.

As I stated previously, the universe was a formation of sounds, and all the circumstances of the universe are to be known by the discerning function of the ear. All the circumstances of the world are to be known by the function of the eye discerning colours and by the function of the nose discerning the sorts of smell. This time I talk about taste, that is, the discerning function of the tongue. Those four organs are really important mind-instruments for a man.

The beginning of the universe was commenced with the tetra-source of heaven-earth-fire-water. Therefore, the

tetra-source is the head of the universe just like the four organs above said are all in a man's head which controls his body. In consequence, the tetra-source corresponds to a man's head who is a miniature copy of the universe.

(Teachings told on November 22nd, 1955)

XXXIX

Spiritual Function Of Hand

I will tell you about the hand. The word hand implies an extremity of human arm and the upper limb of human body from shoulder to hand. I will tell my story using the general term hand. A man's hands have ten fingers which are to be the foundation of *Sugaso*. When a man receives Divine Will, *It* will come to appear at the ends of fingers as spirit-rays, or spiritus-radius.¹ A divine person's hands, therefore, have spiritual power to enlighten all things. Hand is a being which radiates the light of personality. Phenomena of all shining things are caused by the activity of the sun. The word *shine*² is connected with the word *show*.³ So that the sun is showing its activity by shining. A human hand is showing the activity of mind. In this sense the word hand

1. L Spiritus-radius: spirit-ray.

2. Shine OE. *scinan* (to beam).

3. Show OE. *sceawian* (To see, make see): As an example to explain the relation between the two words *shine* and *show*, in the sentence 'His face shone with happiness.' *Shone* implies 'To show,' i. e. His face showed happiness he had been feeling in mind.

signifies' a being which has an ability of showing. A hand has a strong power to express spirit on one hand and a physical strength on the other hand. So that a hand has two sorts of power, metaphysical and physical. Any thing has two sorts of power like this in order to show a being of the world of spirit in the corporeal way.

As the hand has the function of spirit-rays, such a hand of a person who is provided with the strong activity of spirit-rays, is able to calm a patient's mind by putting his hand on the patient, and it will help him to recover from an illness.

A hand is used in many ways such as in making things, in sowing the seeds of cereals, which are all inevitable for our livings. A hand works sometimes as a means of connecting life to life. Such expressions as 'hand in hand', or 'being led by the hand of God' signifies a spiritual connection between the two. In European countries there is a custom of shaking hands. It has a great significance for Europeans to take hold of another's hands, though it is of no consequence in Japan. We should proceed on hand in hand with God in obedience to His Will.

It may fairly be said that all things are brought up by hand in this world. If we think over all things, we will find that there are mysterious connections between the hand and all things in this world. The humankind is applying the mastery of the sun by hand in many ways in the human world. The human hand, therefore, is the acting agent of the sun's power. From this point of view, the human hand deserves to be called Hand of the heaven.

A man's feet have ten toes, and they are also connected with the principle of *Sugaso*. They are radiating spirit-rays. Foot has many meanings like hand. Foot

becomes attached to earth. It has spirit-function to know the Will of God besides it holds the body standing on the ground. When a person who has a mind in truth, gets lost in a mountain, his feet will immediately tell the directions of north and south if he stops to look at them. In such a case, the spiritus-atmos of the land and the spiritus-radius of his feet are united to raise a special action to make him know the directions even in the night. But in case that a person has no mind in truth, he can never find the directions.

A person with a mind in truth is able to know if it is a rocky mountain or not, or a piece of land where cereals will grow or not, or all about the circumstances around him while he is walking even it is in the night.

When a man walks on the ground, God is telling him His teachings, but it is a man who can not find His truth. It is why a man is not aware of it that he has not developed the spirit-function he has in his self without recognizing it.

A human body is acting with sounds continuously, just as the universe is active in great sounds. The sounds in a human body are transmitted from the sounds of the universe. The temperature of a human body is transmitted from the heat of the sun so that a man has a constant temperature in his body. It is created from the force of *Transcendental Divine Soul* of the universe, and provided in a human body. There is a close relation between a man's breathing and the waves of seas.

Salt is an indispensable staff for a man's body and his living. Salt is existing in the air and vegetation too, and it is mysteriously acting. God is giving an indispensable staff very carefully to all things. The tetra-source is controlling the human living-force because of his being a miniature copy of the universe. If a man

takes this question into his deep consideration, he will know the Power of God more or less. But such a way of finding it by his own knowledge will not accord with the reasons. One is able to find what, in the world, he is only then that he comes to recognize Divine Will. After he really recognizes *It*, he will find himself as a man in the right mind. A man is to be brought to perfection like this way. Such a person as conducts himself with a sense of gratefulness for the goodness of Heaven in accordance with Heaven's Will believing the Power God, deserves to be called a god. One will know why this world is called Divine World when he tests his body and the Will of the universe by comparison. He will find that all creatures are made for the protection of the humankind and their livings. If the humankind proceeds on in accordance with Divine Will, no evil spirit will rise and a world of superstitions will be taken away. Needless to say, the humankind will become to live under perfect discipline in accordance with Divine Will.

What I have spoken so far are the stories of the World of spirit, so that I think they are incoherent in the human world. But I have made plain what I saw in the world of spirit. As there is no object of speaking in the world of spirit, I told the stories taking a human body as the object of speaking.

(Teachings told on November 24th, 1955)

XXX

Power Of Memory Explained On The Basis
Of The Principles Of God

As I told before, a human body is composed of Transcendental Divine Soul which is the *Power* of God. The derived action of the Power of God that furnished a man's ability with His Power, is called the divine spirit-molecule, and it gives an acting-force to a human body. Human mind originates by aid of this acting-force.

Mind is called the nuclein of spirit. What is called impression comes in from the outside so as to be felt in the mind. Impression comes into one's sensibility like Transcendental Divine Soul. When the impression is felt in the mind, it comes to appear turning into voice from sound according as how it is felt. Successive impressions being arranged in the mind come to appear turning into words, phrases and sentences to make a discourse. This is the thing's essential quality of mind.

Memory is latent at other times, but when one tells a story, it reproduces of itself. It is not kept in the mind, but is stored in the Power of God. It comes out by turns when one thinks a thing to say. So that this retentiveness of memory is the Power of God, and is called memorial power. Accordingly one memorizes by keeping what he knows in the Power of God.

There are two sorts of notion. One originates from the Great Spirit of God, and the other originates from one's own mind. The former comes to appear through the sensibility of mind and the latter is a collective being in the mind which comes out of itself.

It is hardly possible to explain the forms of mind in

a word as there are hundreds of thousands of them. The common nature of them is the retentiveness to memorize by keeping the connection between God and man. Therefore, a true mind can originate by the connection kept between God and man, for man is a formation of the divine spirit-molecules. This is the actual fact I see from the world of spirit. But, I know the scientist's views differ from mine.

Divine Will being united with human mind comes to appear as spirit-power and wisdom. No spirit-power comes out in human flesh unless the Power of God is taken in. Human mind can take in all spiritual things existing in the universe. It is the reason why man is able to keep all things of the universe in the mind that he is a miniature copy of the universe and also an epitome of the activities of God. But it is impossible for him to store them by the power of his mind. He is able to keep them in mind only then that he becomes an epitome of the universe and knows plainly the origin of the universe. As I said before, one's own memory is stored by aid of God. So that he is able to get it trans-placed in his mind at the very moment he needs it. It ought to be reproduced in mind without any change as it is kept by God. But sometimes it comes out with some changes. It is thought that there may be something different from what he memorized, is existing in mind to cause some changes of memory. Memory is a drawer of a mind, so that it is arranged what stored there is easily taken out any time the drawer is pulled out. If one is trained in spirit to know the divine principles of God, he will draw out what he stores there without any wrong of a word and a phrase just as it was, or more than he stored.

It is meant by saying *more than he stored* that one who has heavenly truth in mind and true acknowledgment

of God, will speak out the truth of the universe as it is because he will not try to speak with human knowledge or reasons. Therefore, he is able to ask a mountain of God's intentions as he wishes, if he communicates with Him. It is hardly possible to understand by human knowledge or science that there is such an activity of mind in human flesh as is acting in all directions to store what memorized in God through his mind and to take the Spirit of God out of his own mind. Such is not understood by theories, reasons or philosophy. It is only the result of a certain self-discipline to be able to understand this.

Human science has made a great advancement up to this date, but anything found by human knowledge in science is taken out of the World of God. Wisdom of the World of God is far above human knowledge. Consequently any thing higher than human intelligence can be taken out of the World of God. Considering this, it is plain that there is the World of God in this world.

Faith in God gives the humankind the things higher than human knowledge, which will become the welfare of them. It is represented as faith that elevates men in spirit so that they may be glorified. Carrying this into practice is to spread Divine Will on earth. It is represented as faith to build a way between man and God. One who has no sense to consider God, has no way between God and him, and so he falls in such a thought as individualism. I hope men of wisdom and men of learning will try hard to display their power of leading all men into the road to happiness under Divine Will.

(Teachings told on November 24th, 1955)

XXXI

Significance Of Non-Existenciality Of
Same Corporeal Things

Supposing that the population of Japan is more than eight-nine millions, but the countenances of people are all different. Sometimes we happen to see some resembling to each other, but we find something bearing no resemblance after a close observation. Same thing can be said of their dispositions.

A certain couple has eight children, for instance, but the parents can bring them up without taking one for another because of all their countenances are different. Their flesh and blood come from their parents, but their souls are given by God. It is all the same to two thousands five hundred and twenty-eight million human beings of the whole world.

The people of each different race have their own customs, and their countenances and temperaments are also different from other races. And so it is possible to make a distinction between different races according to their such special features. It can be said that it is a great fine art to have created them like this way. Though they are different in colour, customs and so on as I mentioned above, there is one thing common to all. It is the construction of a body. In this respect all human creatures are equally created. I call the force of creating every person differently *Divine Grand Art*. I believe there must be profound reasons for that there is none of the entirely same human creatures.

We find it all the same in the case of trees. Even in the family of pine-trees there are more than a hundred

and fifty kinds of them, and the way of branches and leaves and their shapes are all different. There is none of them which is entirely same. The same thing can be said of flowers, animals and so on. A minute work of God's intention causes such differences. God intends to give a particular, appointed task to each of human creatures, so that they may live intimately with no evil ideas in concert with the principle of co-prosperity. There is Divine administration and scheme in this mechanism of the human world. If a man recognizes what his special character is, he will come to know what Divine intention is. It is the law of humanity to fulfil his destined duty, and then he will become a true man who is indispensable for the human world.

All things are used in different ways according to their own appointed tasks. For instance, a certain medical herb is used for a stomach disease, and another is used for a lumbar affection. A medical herb has such an appointed task as this for the benefit of human creatures. There is none which is not charged with an appointed task. All fishes of seas and rivers have their destined tasks and end their lives after they fulfil their duties. As I said previously, all things on earth are transplanted from their spirit-beings in the World of God. We, therefore, should treat any of them very carefully with a respect on them. With this principle the life, namely the being alive of the humankind and that of the universe were brought into one living organic body. It is the reason why every one of human beings is able to lead his daily life by aid of all things of the universe.

In the case of birds too, those live on the ground, those fly in the air and those on the water are all different in their appointed tasks. It is all the same in the case of insects. All the created beings from the human

downwards to vegetation are living in one systematized organization. All the created are acting, as I said before, owing to the force of life which the divine spirit-molecules are generating. In another expression, I can say that the organization of the universe is mechanized with the destined tasks of all creatures. If even one thing lacks, we shall not be able to spend even a day.

The universe has the tetra-source of heaven-earth-fire-water as its organ of moving-force and is in action with all creatures as an organic body. Contrary to this principle of organization of the universe, the humankind has built the human world excluding all other creatures on the ground of individualism and the former does not live with the latter so far as it concerns to the principle of organization of the universe. For this reason, the humankind has come to a standstill in spirit. They have not tried to make spirit-atmosphere become one with all other creatures of the universe, having made a complicated state of spirit-atmosphere being apart from other creatures. The humankind's going on their own way of living is all against the spirit-atmosphere of the universe. If the humankind changes for the better to have spirit-atmosphere so as to become one with the universe, they will come to build the happiest world for them all.

Human endeavour to consider the matter of the universe and all creatures will raise the humankind in spirit and increase the deepness of human wisdom. It is possible for the humankind to fulfil destined duties and become one with the Soul of the universe only when they come to follow Divine Will with the power of spirit and deepened wisdom.

But the humankind is now destroying the organization God formed in order to build a world of selfishness. They are now proceeding on in the direction as mention-

ed. If it is left as it is, the humankind will become to extinct. At present the wise and the scholar are leading the public to walk on a man-made-way of morals and intensifying moral-religions. I believe it is the time for them now to regenerate themselves even a day earlier by receiving the spirits of all things.

(Teachings told on November 27th, 1955)

XXXII

Measuring Methods Of God And Man

In order to find the quantity, or weight or largeness of a thing, a balance, or a measure of dry or liquid, or a rule is used. It is enough to know any mass or form of a thing by applying these three measuring methods. For the purpose of knowing of a day or a season, there are the solar calendar, the lunar calendar and the stella calendar. Those three calendars are formed on the basis of the actions of the sun, the moon and stars. The law of humanity also is framed on the foundation of the principles of the sun, the moon and stars. I told that any thing is to be found what it is in case that the principle of the tetra-source of heaven-earth-fire-water is applied for judgement.

The etymological sense of the word magnanimity in the Japanese language is *to measure*. In consequence, a man of magnanimity has an ability of measuring any thing concerned to the law of humanity by applying the measure of the principle of the tetra-source of heaven-

earth-fire-water. A person who is generous, considers any things by reasoning power and makes a judgement, namely measures them. Such a person as this deserves to be called a man of magnanimity. In consequence, magnanimity implies that to know any thing by measuring with one's penetrating power of mind-function. It is the way of deepening one's right wisdom to increase magnanimity in volume.

Power of wisdom represents one's mind-function to recognize the organization of the universe and the administration of God over the universe. One's power of spirit will become deeper and greater as he recognizes how Divine administration is carried on. I call such as has a mental agency of ascertainment divine-virtue, as I said previously, and when it functions to ascertain a thing to the bottom, it is called sublime-divine-virtue. It is required to ascertain any thing by the agency of this divine-virtue.

A man of divine-virtue is worth while to be a man of magnanimity. Such a man as this is able to proceed on the way of great cause of God. When he becomes a personality who proceeds on the way of great cause of God and knows all about the matter of His administration, he will become a man-in-God who has the power of enlightening and leading all men. Such a human life is expressed by a phrase '*to live up to Heaven's Will.*'

Magnanimity is a metaphysical being which has such spirit-function. When a man makes a progress in spirit, he will come to know what, in the world, *Truth* is. When he reaches at truth, he has already been in the world of spirit. There are the World of God, the abode of manes and the abode of animal ghosts and the sphere of evil spirits in the invisible expanse called the world of spirit. When a man enters there, he will find that there is none

of goodness nor evilness in the World of God, and will realize how God is acting there. A man is able to perceive at a glance when he enters the world of spirit the spirit-work-system of men and all other creatures, and how they are acting in complication just as a man can see the whole view of a town and the condition of the people's activities there from the top of a mountain. It is hardly possible to explain the circumstances of the World of God by word of mouth used in this world. But if a man enters the World of God and watch the spirits of all creatures there, he is able to unite his mind with the Spirit of the universe and will know the circumstances of the universe. He will find that the World of God is in action all through the space of time of past, present and future. It is impossible in the human world to tell about the clever activities of the World of God.

Some people say such a story about the world of spirit is useless in the human world if the circumstances of it can not be explained in detail so as to be applied in this world. Such is a way of their thinking.

As the world of spirit is co-existing with the human world, if a man's spirit enters the world of spirit, he will know anything and it will become of use for him in this world. It is only a question left to him that he will not be qualified to enter the world of spirit unless he is raised in spirit to the extent that he is qualified enough.

Man is originally a spirit-being. His flesh and blood in this world is the trans-placed body from his original spirit-being. In consequence, he is able to know of all things if he returns to his original being entering the world of spirit.

For the reasons I mentioned previously, I do not lay stress on physical matters, but I have spoken my opinions on what I saw in the world of spirit so as to expound

the relation between man and God.

In the present world, human knowledge has made a great progress, but it is one-sided, that is to say, it has advanced mostly in the line of science, and has come to the bounds of world's destruction. It is the reason why I have spoken taking the things of this world as the objects of my speaking that man should proceed on with his spirit and body in one with God. I have explained that man should lead his daily life on the fundamental principle of the tetra-source. I hope every one may enter into the same feeling as I have.

(Teachings told on November 27th, 1955)

XXXIII

Way Of Righteousness And Way Of Evilness

If I say the wise, the scholar and the leader of the public have made superstitious thoughts from their knowledge to lead people into heretical ways and brought the world into disorder, they may try to speak some excuses, telling their theories or reasons under the name of religion. But those theories and reasons have been all spoken out and are of no consequence now. Their theories and reasons have resulted in the deterioration of human mind and are bringing the world to destruction and the humankind to extinction.

They create what is called truth from their knowledge, and call it the law of humanity or philosophy of

truth though those are all based on imagination or supposition. For explanation they use a simile or a metaphor, an allegory or a conundrum, sometimes an absurd story as if any of them were the truth of the universe. It derides and deceives the humankind to expound the truth of the universe in such a way as this which will end in superstition. Whatever it may be, if it is a groundless story of truth created by human intelligence, it is a mean trick to tell it to the public as if it were a true story under the name of religion. They are already fallen in a heretical way being affected by their belief in what they have made by themselves. Such is a far-fetched theory. Being affected by such far-fetched theories of the wise and the scholar, human beings are in the depth of sufferings having come to a standstill in spirit because of the order of the universe being disturbed. They are about to fall into the depth of extinction.

At this time of crisis the wise and the scholar are striving for destroying the construction of the world by their theories, criticism and reasons. Criticism, in a word, is a thought to force another to believe what one says. Such a sense of mind is to be ashamed of. While men are captivated to criticism, they are destined to make superstitions and heretical faith day by day. With this they are getting into sufferings. A religion which teaches a groundless doctrine must be called a heretical religion, because it has no religious power to glorify the Soul of God. It is a way of deceiving God to make people believe it under the name of religion as if it were Divine truth. Such a doctrine as the wise or the scholar or the leader of the public is expounding, will become a human-made religion.

A person not in communion with God makes many a mistake when he speaks of God. Such a person as this

denies any thing which is not coherent to human knowledge. To criticize the affairs of the world is like a child's play at making a pile of sands on the seashore which is washed away without end. It may not come to end though it is repeated many a year. It will only come to a deadlock. Such is the thing itself of knowledge after all.

For what reason do I talk like this? The humankind is living owing to the tetra-source of heaven-earth-fire-water, as I said repeatedly. None of us can live even a day without using fire and water. As a man is a miniature copy of the universe, the activity of his flesh and blood is related to activity of the universe. As a man is a derived being and soul of the tetra-source, he comes into communion with God when he speaks with the sublime divine virtue of the tetra-source of heaven-earth-fire-water, that is to say, with spirit related to truth.

In consequence, the teachings on the foundation of the principle of the tetra-source should be applied to lead the public. Man is destined to come under the control of God, but such a person as does not believe in God, becomes to act against the Will of the universe for his selfishness. God is unable to control such a person.

Man is destined to go either on the road to truth or the road to selfishness, namely individualism. For this reason, goodness and evilness originate from his own thoughts. It, therefore, is required to make plain how to lead the public in compliance with Divine Will in order to correct the present way of leading. The humankind falls into such a plot unconsciously as destroys the universe because of that human beings are not obedient to Divine Will. Who on earth will amend this sin and apologize God? I believe that the men of theosophical intellection, namely men-in-God should apologize Him for

this sin and the humankind should live in accordance with the truth of the universe. Selfish people against Him may feel strange at hearing that we should apologize God. But no such thing! It is the man with God who apologizes Him for another who is acting against Heaven's Will and wishes to give him divine virtue. I believe that the time will come for those people of individualism and intellectualism to convert if men-in-God apologize Him with an intensive determination and high souls to eliminate the power of spreading such evil thoughts on earth at the same time of apologizing. There will come the time for the humankind to be made to change the course towards the right direction by the aid of God. All human beings should return to God even a day earlier because of the critical situation of the present world. I consider that the present day people are only thinking of a success to get rid of the present critical situation by some intellectual movements. But without spiritual movements, no true success will come about. I think it shallow minded to try to obtain a success by such a means as mentioned above.

Contrary to the case of the humankind, animals are living in accordance with the law of nature namely Divine Will, though they have no sense of gratefulness for all nature. The human is annoying the animal by way of violating the law of nature. In the respect of obedience to God the human should consider the case of animals.

True religion should expound the principle of the tetra-source of heaven-earth-fire-water. When the sun came to send its light, the universe got light, and then the first teachings came to be born. After all creatures were brought into existence, human spirit got light. This was the first teachings for the human. I call it supreme-religion to teach the human on the foundation of this

doctrine. Any one should not lead the public without knowing the world of spirit at the time of creation.

There are such doctrines as lay human knowledge and individual person's spirit under restriction. There are such teachings as deprive one of his freedom by setting up rules or creed. The wise and the scholar are acting like this way under the name of religion. It is the essentiality of religion to expound and clarify Divine Will one another among human fellow creatures as the children of God. Religion is not a thing like a patented article. In consequence, I believe it is the fundamental matter to make the doctrine expound that all human beings have equal responsibility to God and fellow-creatures. A religion with no foundation on the principle of the tetra-source of heaven-earth-fire-water can not be called religion.

There is no other earth besides the earth, no other sun beside the sun, no other moon besides the moon. The same thing can be said of stars, fire, water and so on. So, the principle of the origination of human creatures in the relativity with those celestial bodies should be taken as the essentiality of religion. The profound actual fact that the light and rays of the sun are the original force of life and procreation of all creatures, should be expounded in religion.

A man cultures his knowledge by reading books. A scholar has a tendency to criticize another scholar's books. It is habitual to all scholars to do so after this manner. A philosopher decides a thing by his own dogmatic judgement, and believes his thought accords with Divine Will, but it is not that.

A learned person explains theories or reasons to others in a clever way so as to make the world a world of his knowledge. I find him wrong seeing from the

World of God. Most leaders of the public do not examine themselves, but criticize others only.

What brought in one's mind through his knowledge are limited in a certain extent when they come out. They are to come out as much as they have been borne in mind. Book-learning is human knowledge and not Divine Wisdom. There is a great difference between the two. When a man receives the Spirit of God, he will find that he is able to understand all things. This is the reason why it is necessary to establish the teachings in compliance with the principle of the source of the universe. I have spoken that every thing concerned to the human body is connected with the truth of the universe, so that it is important for a man to lead spiritual life under the guidance of spirit of the universe.

In this respect the present day wise men and scholars will say they have been speaking of the same thing as mine long since. This is a common evil of scholars. They spoil another person's mind, and are habituated to make fools of others, thinking they are in higher positions than ordinary people. There is no other base mind than this in the world, I think. I have no mind to slander the scholar, but I have frankly stated the actual state of them seen from the world of spirit. I have spoken like this way for the purpose of eliminating their intellectual spirits so as to build a happy world for all men.

Those men of wisdom, scientists and the leaders of the public are all intelligent people. In the field of science they have brought wonderful results. For this reason I have a great respect on them as man. If they make every effort only spiritually, they will become indispensable and the most important persons for the establishment of peace and the regeneration of the human-kind. I do really wish they may come into the world

of spirit by all means.

Science of today has made a remarkable progress, so that it is a great benefit for the humankind. But it is a vital problem that science has advanced without the spiritual back-ground. It means there is a fear that the present biased science would bring the crisis of destroying the humankind. Such a biased science is not a true science because it is about to be applied for wars. Such an application of science will never bring happiness to the humankind.

I believe that it should be applied more spiritually because it has been brought originally from the world of spirit. It is against the Will of God to kill the human He created by the machines the human worked out. All men are now in a dangerous condition on account of our science. If all human beings were suffering from a fever and a high temperature of forty degrees would last, all of them would come into the dangerous condition of death. If this came true, all other creatures also would cease to exist. If the scientist can make a progress to find the fact that all human beings are able to have a constant normal temperature by the activity of the divine soul-molecules that derived from Transcendental Divine Soul, he will come to find God.

If the present science is lined with spirit and soul, that is to say, the scientist improves himself so that he may find the spirit-activity behind science, it will become what is called *Almighty Science*.¹

Man is representing all other creatures. Therefore, man should take care of them. But it is of no use to take care of them with an individual spirit. If a man treats

1. *Almighty Science*: All powerful science in which metaphysical^c and physical sides of a thing is found and applied. The activity of God, the Creator is the same as *Almighty Science*.

a thing with evil ideas, even a plant or a tree dislikes and thinks ill of him. Man ought to help them so that they may grow up because man is co-existing with all other creatures and the universe. In consequence, it is man's duty to bring benefits to all other creatures.

A doctrine of religion should be established on both stand-points of the humankind and the universe. An individual person's teachings can not be regarded as the truth of the universe. A doctrine should be common to all human beings without discrimination of races and nationalities, customs and habits of all countries, because the thing itself of truth is equal and common to one and all in the universe. It is represented as religion in the true sense to expound the doctrine such as I have told.

I think I must recognize what the wise and the scholar are saying on condition that the things told by them are not only of the present, but also will last for ever and will be glorified when the humankind are spiritually raised, and all other creatures are blessed for their obedience to Divine Will. I must agree to them though I may find some different points in what they say in case those things differ only a little from my views.

When a person becomes aware of trans-placing the power of the universe into human mind, he is not an individual leader, but a leader chosen by God and he deserves to become the leader of human beings. I hope many wise men and scholars may become such leaders of the world as reform the human world.

(Teachings told on November 28th, 1955)

Conclusion

I will tell you about what is meant by saying *to have a good ear*. Good of a good ear means *having the right quality*, and signifies *keen sensitivity* either. The ear, becoming one with the body, transmits what it has received sensitively to the mind. The function of ear is not auditory sensation, but is a sensitive power to transmute up to mind. In short, it is a mind-instrument. The ear transmits again in the world of spirit what it once trans-placed in the mind. In consequence, ear, spirit and mind are mono-being,¹ but I talk about them separately for convenience's sake of explanation.

It is represented as acoustic-image² that something born in mind comes out after some years just as it was. We can say that the words uttered are the reproduction of acoustic-images. It, therefore, is meaningless to use the word acoustic-image before it is reproduced by word. But the power, or sense of hearing is another question. It must be dealt with separately. It is represented as power, in general, what God provides us as function like sense of hearing. Power of mind, namely power of spirit is provided by Him being trans-placed from His Great Spirit. An individual person's spirit has no power unless it is furnished with the power of Divine Spirit. The power of hearing means a function which God has provided in human mind. It can not be called power in a true sense if it does not show the Power of God. It is advisable to use the word power of hearing or acoustic-

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1. Gk. *mono-* alone, single; *mono-being*, used here, means 'three in one'.
 2. Acoustic-image: When a child learns a word by heart, the sound of a word is superimposed as an image on the auditory nerve. (Technical term of the science of phonetics).

image, bearing this truth in mind. It is reasonable for the scholar of to day to use the word acoustic-image. Such words as are similar to the sense of hearing and acoustic-image are not found in old literatures. Those words came to be used in recent times.

The eye is a mind-instrument which trans-places a thing into mind. Mind and eye are acting as a mono-being. The eye itself has no agency of memorizing. When they are united in one, what the eye caught in it is trans-placed in mind, namely spirit. The thing super-imposed on the optic-nerve will remain some years. When it is called to recollection after years, what expressed by word is a reproduction of sight-image. Scholars are clever to use such reasonable terms for explanation.

In the case of the nose, a certain smell is super-imposed on the smelling-nerve, or the sense of smell to deposit the smelling-image. The nose has no agency of memorizing a smell. The function of nose is to transmit to mind what it has smelled. It is the smelling-image that examines what smell it is when a certain smell comes to touch on the smelling-image. The same thing is said of the tongue. The taste-image tells the taste which was specified some years ago.

When a hand touches a thing, the touch is instantly transmitted to mind which judges the thing touched, that is to say, hand and mind work being composed in a mono-being. This sensitivity of hand is expressed by the phrase *have a keen sense of hand*. Sensitive working of hand is an instant function, and the posterior-being remained in mind is called *touch-image*. The touch-image thus obtained makes one judge a thing by touching it. Sensitive feeling of a foot makes one realize by the function of touch-image of mind whether he walks on a rock, or soil, or pebbles very sensitively. Sensitive feel-

ing of a body tells hot or cold or cool in the same way. I think such words as body-sense, foot-sense and hand-sense might not have been used because those sorts of sense are expressed by the word sense of touch only. There is the Power of God in such sensitivity as infers the whole from one. What expressed by speaking is reproduced from the sense-image which has been deposited in repetition by the aid of the Power of God.

In a human body there are many sensitively active parts which communicate intensively with mind. It may fairly be said that the whole body is the whole mind. Because the whole outer body is the terminal of mind, namely spirit. This spirit is acting sensitively, and the parental Being of it is the Great Spirit of the universe. We are enabled to feel anything sensitively in mind and reproduce it as its sense-image owing to the combination of the Great Spirit and our mind.

There are two lines of memory ; one is laid up such as we heard or saw in our mind by the aid of the Power of God. The other is laid up in our mind by receiving it directly from the Great Spirit of the Universe, and comes out of our mind into this world. The former is the memory in the human world, and the latter comes from God.

Our minor spirit is active being united with the major Spirit of God. In consequence, it is no wonder though we say we are divinities, or gods.

It is said that man is the child of God and His temple, and also an epitome of the universe. It is the reason why we and God can never be separated. The universe also can never be separated. The same thing can be said of the earth and all other things.

As there is the earth, so there is the sun. As there is the sun, so there is the earth. All creatures on earth

are made to exist by way of co-working of heaven and earth. As I said before, sun, moon and star are in action forming a family of parent and child in the state of counter-mirrors of heaven and earth placed opposite to each other.

Man should have spirit as the centre of a human being, that is to say, spirit, namely mind, must be centralized in him. Mind in truth, or mind of truthfulness is to come out in human body and Divine Mind. Private mind, or a selfish motive has no truthfulness in it, so that it does not communicate with God because of its being human. That to be in obedience to God means that one has God in centre of him. Human wholeness is a whole mass of mind. What coming out of the centre of this is regarded as mind in truth, or true mind.

A human body is furnished with mind and sense so that a man is able to know the spirits of all things while his spirit being united with the Great Spirit of God. As all living creatures come into being by the power of all nature, God's intention is to be perceived if we observe them carefully.

It is represented as men's oneness with God that one receives Divine Will with self-consciousness that he is a god, after realizing this world is consisting in the power of the truth of growth-promotion of the universe. A person who devotes himself for the sake of the human-kind, is called a living-god. Though he is called a living-god, he is different from the Great Saviour who is the Father of the universe. The former is a living god who leads the humankind.

As I said already, man is living owing to the force of the tetra-source of heaven-earth-fire-water, and the parent of the force of life is existing. Man is enabled to know anything of the matters of the world if he

clarifies the spiritual relativity between man and all other things of the universe. It is represented as religion to expound this truth. In the present age what called truth is philosophically created with theories and reasons. Such is not the transcendental truth, but a psychological product of an individual person.

I have spoken of many things in various ways, taking those things in this world as the objects of speech. What I stated were not arranged in order because I spoke of them as being instructed by God, and those things I spoke of were not created by human knowledge.

I wish you may take all what I have said in your mind as God's Spirit Itself in spite of the disarranged order of words, speeches and subjects of teachings. When a scholar writes a book of his theory or something like it, he tries hard to express his own thoughts. Accordingly he says in his book too much of a thing tediously. A thing is fixed when it is written in a book or a literature. There is no spirit existing in it. I call such a writing a soulless, or materialized literature. A genuine literature in a true sense is such a one as makes a reader perceive the spirit in it like a sign-board of a shop by which people can know what sort of things there are. What I want to say is that there should be spirit behind the things written in a literature or a book. You must study old literatures. Old literatures do not contain human criticism, and they are the achievements which were obtained by advanced human intelligence. There are many books written by scholars. It is found in any of them that the author thinks his book best of all, and intends to force his ideas on others. There are nearly none of reference-books of the matter of God. It is the best way to study the matter of God starting in and from spirit and coming into the intellectual study. Then

reference-books will become of use. Book-learning is apt to make a man fall into a religion of human intelligence. For this reason anyone must practise self-discipline under a religious master. The author of a book should bear it in mind that he must be careful when he intends to say his book is important or beneficial for the humankind. An author should write the truth of the universe itself and not of his teachings. Such ideas as tries to teach men is not the truth of the universe. I have spoken about this repeatedly. Such an author of a book has an illusion as if he has mastered every inch of the matter of God, and he has decided by his own judgement that his work is worth a reference book. Such a book as this is of no consequence for men.

I spoke of a man's daily life in accordance with Divine Will. One should bear it in mind that man's life should not aim at success or happiness. It is not right to think he will succeed or have happiness if he proceeds on with the spirit-atmos¹ of nature. It is a prophecy to tell what created with human knowledge such as *to become prosperous* or *to become happy*. It is also a prophecy to tell *to be successful in the future*, or *not to be successful*. It may not be said to be bad always to foretell something in future, but it is not right to give a reckless teaching. It is a right thing to do for anyone to go on in accordance with the Will of God, namely the truth of the universe, and then nothing wrong will rise of itself. Like this way this world will become peaceful. And man's progress in accordance with Divine Will is the way of supreme religion. Many things are said of the abode of the blessed or the kingdom of heaven, but all such are wrong. A world of true heart is the kingdom

1. Gk Atmos: Vapour.

of heaven. In consequence, all men should go on living in a world of true heart. I believe every body knows that this world will be reformed if all men proceed on with true heart.

As God has neither goodness nor evilness, if man becomes a derived one of the Soul of the universe, he will be able to go on living with the truth of the universe in him. I believe it is wrong to tell the imagination of the kingdom of heaven or the hell.

Man should perfect his own self. But it is impossible to perfect his own self by himself. He is to be perfected only then that he is enlightened by Divine Will. Man should be convinced of that perfection of an individual will bring happiness to the humankind and establish an ideal world of God by leading his life in accordance with Divine Will. Such a story of laying up treasures in the kingdom of heaven is not an actual fact in the World of God. My spirit makes live with others religiously. Perfection of an individual will cause perfection of the humankind and then perfection of the universe. In consequence everybody should have a cloudless, stainless spirit being enlightened by the law of Heaven, and fulfil his heavenly duty so that all men will come to have true hearts.

Human wholeness¹ is his mind and spirit, and his minor spirit is a derived one from the line of the Great Spirit of the universe. There are two types of sensibility over and within a human body. One is a physical touch which is immediately transmitted to mind through such mind-instruments as eye, ear, nose, mouth, hand, foot and so on. The other is felt in spirit without any physical

1. Human wholeness: Used in abstract sense to denote a human whole body, i. e. a spiritual figure of a human creature.

touch. The former is the sensibility obtained through the medium of some substance, and the latter is the direct sensibility in spirit. In consequence, man is able to enter the world of Spirit of God after finding the spirits of all things by the sensibility of his whole body. This is the way to have a belief in God from body to spirit. It is possible to connect one's mind to the world of spirit by using the power of mind which is existing everywhere of human wholeness. As they founded what called religion on such a foundation as this, they gave doubts and delusions in human mind as far as people take anything concerned to God for superstition. I think people have come to deny God as they hated such teachings of too much theories and reasons.

I call it religion to expound the relativity between man and God, which can never be cut off. And it should be told clearly that if man proceeds on with the power felt in mind, he will never fall in superstition and heretical ways. In a word, man is a superimposed figure of God on earth. In consequence, I call this world the World of God and man is god.

Such as does not clarify that God and man are divinities, can not be called religion. Considering this, it is clear that a man is a miniature copy of the universe. For this reason, he is able to know the intentions of God perfectly. In consequence, it may well be said that the incarnate of Divine Will is a human flesh and blood. But as freedom is given to a human body, man is acting as he pleases. Therefore, man should return to God in the state of mind when he was born. Then he will find the happy world of spirit.

.Faith is not a theory or a reason, or criticism. It is such as makes a man know Divine Will by touching all things in the universe as teaching objects with such

mind-instruments as eye, nose, mouth, ear and so forth. Touch is neither a theory nor a reason. With this, Divine Will is to be made clear to a full extent. In some religions they teach difficult theories using incomprehensible words. They create their own truth artificially with human knowledge. As God created the universe, man is god, and He will furnish a man with the power to control the universe as he pleases if he receives the Great Soul of the universe in his flesh and blood.

In consequence, those who intend to make the world peaceful by way of human knowledge or human ideals, or to educate people by human intelligence with no spirit in it, are only exerting baneful influence on the public and doing nothing beneficial, because they do not receive the Great Spirit of God and have no self-consciousness that they are divinities in their true characters. Peace will come to be born in this world when all men come to have self-consciousness that man is god, and establish a group of gods. This means the perfection of the humankind. With this I conclude my opinion.

